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Andrews University
Seventh-day Adventist Theological Seminary

PAUL'S USE OF CANONICAL AND NONCANONICAL
WISDOM LITERATURE IN ROMANS AND
THE CORINTHIAN LETTERS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Tadashi Ino

October 2003

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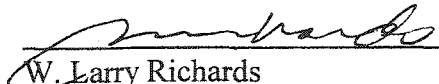
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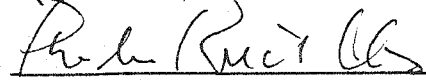
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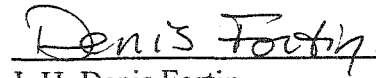
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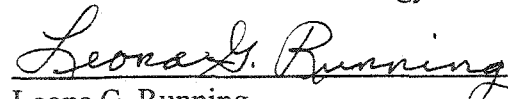
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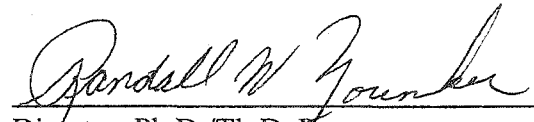

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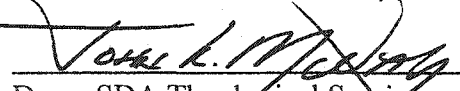

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ABSTRACT

PAUL'S USE OF CANONICAL AND NONCANONICAL
WISDOM LITERATURE IN ROMANS AND
THE CORINTHIAN LETTERS

by

Tadashi Ino

Adviser: W. Larry Richards

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: PAUL'S USE OF CANONICAL AND NONCANONICAL WISDOM
LITERATURE IN ROMANS AND THE CORINTHIAN LETTERS

Name of researcher: Tadashi Ino

Name and degree of faculty adviser: W. Larry Richards, Ph.D.

Date completed: October 2003

Problem

Although Paul's use of wisdom literature has been widely acknowledged, the relationship between the apostle and wisdom literature has not been thoroughly investigated. Scholars have tended to deal mainly with the function of wisdom traditions in general in Paul's argument. Furthermore, no one has compared his use of canonical and noncanonical wisdom literature. This present study sought to determine the nature of Paul's use of wisdom literature by comparing his use of canonical wisdom books (Job, Proverbs, and Ecclesiastes) with his use of noncanonical ones (Sirach and the Wisdom of Solomon) in Romans, and 1 and 2 Corinthians.

Method

The present study adopted the intertextual approach, which detects components of the wisdom books in Paul's letters and examines the significance of the use in the Pauline context. In order to make objective judgments, after numerous criteria were suggested and examined, the appropriate criteria were applied to Paul's texts.

Results

This study found eighteen most likely or probable cases of Paul's use of the wisdom literature and seven significant parallels between Paul's texts and the wisdom-book passages. Numerous similarities are shared between Paul's use of canonical and noncanonical wisdom literature. This suggests that Paul did not have any bias toward canonical or against noncanonical wisdom literature.

Conclusion

This study demonstrated that Paul considered both canonical and noncanonical wisdom literature as authoritative sources for his ministry, and that this literature deeply influenced Paul's thoughts and composition.

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LIST OF ABBREVIATIONS

AB	Anchor Bible
AUSS	<i>Andrews University Seminary Studies</i>
BNTC	Black's New Testament Commentaries
CBQ	<i>Catholic Biblical Quarterly</i>
ET	English translation
<i>ExpTim</i>	<i>Expository Times</i>
GNT	<i>The Greek New Testament</i>
ICC	International Critical Commentary
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
JBL	<i>Journal of Biblical Literature</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha: Supplement Series
MS, MSS	manuscript(s)
MT	Masoretic text
NCBC	New Century Bible Commentary
NIB	<i>The New Interpreter's Bible</i>
NICNT	New International Commentary on the New Testament

NIGTC	New International Greek Testament Commentary
NJBC	<i>The New Jerome Biblical Commentary</i>
NTG	<i>Novum Testamentum Graece</i>
NTS	<i>New Testament Studies</i>
TDNT	<i>Theological Dictionary of the New Testament</i>
TLZ	<i>Theologische Literaturzeitung</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	<i>Society of Biblical Literature Seminar Papers</i>
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra pagina
WBC	Word Biblical Commentary

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CHAPTER I

INTRODUCTION

Paul and Wisdom

Paul's understanding of wisdom is a complicated subject. For example, he showed both negative and positive attitudes to wisdom. On the one hand, Paul criticized worldly wisdom which did not accept the Cross of Jesus in 1 Cor 1-3. On the other hand, Paul valued the wisdom contained in wisdom literature such as Proverbs, Job, Ecclesiastes, Sirach, and the Wisdom of Solomon, although direct quotations from these books are relatively few.¹

Problem

Although Paul's use of wisdom literature has been widely acknowledged, the relationship between the apostle and wisdom literature has not been thoroughly

¹The list of "Loci citati vel allegati" in *Novum Testamentum Graece* contains six "direct quotations" from the wisdom books: Job 5:12f. (1 Cor 3:19), 41:3 (Rom 11:35), Prov 22:8a (2 Cor 9:7), 24:12 (Rom 2:6), 25:21f. (Rom 12:20), and 30:4 (Rom 10:6-7). Kurt Aland and Barbara Aland, eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelstiftung, 1993), 783, 788-89. The index of "quotations" in *The Greek New Testament* includes three cases: Job 5:13 (1 Cor 3:19), 41:11 (Rom 11:35), and Prov 25:21-22 LXX (Rom 12:20). Barbara Aland et al., eds., *The Greek New Testament*, 4th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, United Bible Societies, 1994), 887-90. According to *The Greek New Testament*, the books from which Paul frequently quoted are: Pentateuch (43 cases), Psalms (21 cases), and Isaiah (28 cases).

investigated. Scholars have tended to deal mainly with the function of wisdom traditions in general in Paul's argument.¹

Furthermore, as Moisés Silva points out regarding Paul's use of the Old Testament, mainly only explicit quotations have been investigated.² Although this

¹Such studies are: Hans Conzelmann, "Paulus und die Weisheit," *NTS* 12 (April 1966): 231-44; James A. Davis, *Wisdom and Spirit: An Investigation of 1 Corinthians 1.18-3.20 Against the Background of Jewish Sapiential Traditions in the Greco-Roman Period* (Lanham: University Press of America, 1984); Eckhard J. Schnabel, *Law and Wisdom from Ben Sira to Paul: A Tradition Historical Enquiry into the Relation of Law, Wisdom, and Ethics* (Tübingen: J. C. B. Mohr [P. Siebeck], 1985); E. Elizabeth Johnson, *The Function of Apocalyptic and Wisdom Traditions in Rom 9-11*, SBLDS 109 (Atlanta: Scholars, 1989); Jeffrey S. Lamp, *First Corinthians 1-4 in Light of Jewish Wisdom Traditions: Christ, Wisdom and Spirituality*, Studies in Bible and Early Christianity, vol. 42 (Lewiston: Edwin Mellen Press, 2000).

²Moisés Silva, "Old Testament in Paul," in *Dictionary of Paul and His Letters* (Downers Grove: InterVarsity, 1993), 630. Such studies are: Otto Michel, *Paulus und seine Bibel* (Gütersloh: C. Bertelsmann, 1929; reprinted, Darmstadt: Wissenschaftliche Buchgesellschaft, 1972); E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids: Eerdmans, 1957); James Aageson, "Paul's Use of Scripture: A Comparative Study of Biblical Interpretation in Early Palestinian Judaism and the New Testament with Special Reference to Romans 9-11" (Ph.D. dissertation, University of Oxford, 1983); Dietrich-Alex Koch, *Die Schrift als Zeuge des Evangelium: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1986); D. Moody Smith, "The Pauline Literature," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars* (Cambridge: Cambridge University Press, 1988), 265-91; C. D. Stanley, *Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature* (Cambridge: Cambridge University Press, 1992); Timothy H. Lim, *Holy Scripture in the Qumran Commentaries and Pauline Letters* (New York: Oxford University Press, 1997); Richard N. Longenecker, "Paul and the Old Testament," in *Biblical Exegesis in the Apostolic Period*, 2d ed. (Grand Rapids: Eerdmans, 1999), 88-116.

Nevertheless, although the investigation on allusions or echoes has tended to be lacking in the Pauline scholarship compared with the abundant studies on explicit quotations, most scholars acknowledge that Paul's use of Israel's Scripture was not limited to the direct uses. For example, although Ellis does not extensively deal with Paul's allusions in his landmark study, he rightly considers the significance of them in Paul's letters and includes several allusions or parallels in his list (10-11, 153-54). Koch briefly deals with *Paraphrase*, *Anspielung* [allusion], and *Verwendung der Sprache der*

approach is beneficial insofar as it helps us understand the relationship between Paul and Israel's Scripture, Silva believes that it "can prove misleading."¹ If the Old Testament was so much a part of Paul and was the "sub-structure" of his theology,² it is not likely that Scripture was important for him only when he explicitly quoted from it.³

Furthermore, Frances Young and David F. Ford maintain

that he [Paul] was more "biblical" than is generally supposed, and that this goes far beyond his explicit use of Scripture. . . . Those who idly suppose that Scripture is important only when Paul uses it in argument in Galatians and Romans have a superficial view of the situation.⁴

Steve Moyise also emphasizes the significance of allusions and echoes⁵ when he writes that

Schrift [use of the language of Scripture] (15-20). See also Smith, 267; Longenecker, xvi-xvii, 95-96.

¹Silva, 630.

²C. H. Dodd, *According to the Scriptures: the Sub-structure of New Testament Theology* (London: Nisbet & Co., 1952), 136.

³Regarding the view that allusions and echoes are important to grasp the meanings of Paul's passages, see Frances M. Young and David F. Ford, *Meaning and Truth in 2 Corinthians* (Grand Rapids: Eerdmans, 1987), 62-63; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989); Silva, 634-35; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 15-16, 170.

⁴Young and Ford, 62-63.

⁵In this chapter in order to communicate with the contributions of the past studies on Paul's use of the Old Testament, I am using such terms as *explicit quotations*, *allusions*, and *echoes*. However, I try not to use these concepts in this study. This is because they are modern terms with which Paul probably was not familiar, and there is a danger of imposing modern categories upon Paul's actual use of the Old Testament that is possibly more complicated than the suggested categories; see chapter 2.

a particular allusion or echo can sometimes be more important than its “volume” might suggest. . . . It is not just the loudest instruments in the orchestra that give a piece its particular character. Sometimes, subtle allusions or echoes, especially if they are frequent and pervasive, can be more influential than explicit quotations.¹

In fact, Richard B. Hays successfully demonstrates that allusions and echoes to the Old Testament are important to grasp the meanings in Paul’s passages. Hays writes,

How inadequate it is to restrict consideration of Paul’s use of Scripture to the passages that he quotes explicitly. Israel’s story, as told in Scripture, so comprehensively constitutes the symbolic universe of Paul’s discourse that he can recall the elements of that story for himself and his readers with the sorts of subtle gestures that pass between members of an interpretive family.²

Thus, in order to understand Paul’s use of the Old Testament, it is indispensable to investigate not only explicit quotations from, but also allusions and echoes to, the Scripture of Israel.

The same may be said of the noncanonical wisdom books (Sirach and the Wisdom of Solomon) Paul used. If only explicit quotations are investigated, his use of these books would be omitted because he rarely directly quoted from them. The examination that deals only with explicit quotations reflects a limited part of the relationship between Paul and the biblical wisdom literature. As Stanley E. Porter correctly points out, “one must not think that the smaller pictures approximate to the

¹Steve Moyise, “Intertextuality and the Study of the Old Testament in the New Testament,” in *The Old Testament in the New Testament: Essays in Honor of J. L. North*, ed. Steve Moyise, JSNTSup 189 (Sheffield: Sheffield Academic Press, 2000), 17.

²Hays, 92.

whole. . . . Only consideration of all of the possible uses . . . can begin the process of formulating a comprehensive picture.”¹

Furthermore, when Paul’s use of the noncanonical wisdom books is included in the scope of the study, one can investigate the issue of canon; namely, whether Paul distinguished the noncanonical wisdom books from the canonical wisdom ones. Did Paul deal with Sirach and the Wisdom of Solomon in the same way he used the canonical wisdom books? Although Paul’s use of the noncanonical wisdom books, particularly the Wisdom of Solomon, has been examined, no one has compared his use of noncanonical wisdom books with his use of canonical ones.

Purpose

The purpose of this dissertation is to determine the nature of Paul’s use of wisdom literature by comparing his direct and indirect use of the canonical wisdom books (Job, Proverbs, and Ecclesiastes) with his direct and indirect use of the noncanonical wisdom ones (Sirach and the Wisdom of Solomon) in Romans and the Corinthian letters.

Justification of the Study

1. Although the relationship between Paul and the wisdom *traditions* has been explored, the apostle’s use of the wisdom *books* has not been specifically investigated with the intertextual approach; namely, “focusing on his actual citations of

¹Stanley E. Porter, “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology,” in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, JSNTSup 148, ed. Craig A. Evans and James A. Sanders, Studies in Scripture in Early Judaism and Christianity 5 (Sheffield: Sheffield Academic Press, 1997), 94.

and allusions to specific texts.”¹ I follow Hays’s understanding of *intertextuality* in Paul—“the imbedding of fragments of an earlier text within a later one.”² Although recently the intertextuality in Paul has attracted scholars’ attention, *echoes* or *allusions* to the wisdom literature have not been thoroughly explored. For example, although Hays dealt with some *echoes* or *allusions* to the wisdom literature in *Echoes of Scripture in the Letters of Paul*,³ the majority of the cases that he treated were *echoes* or *allusions* to such OT books as Genesis, Exodus, Deuteronomy, Psalms, and Isaiah.⁴

With the intertextual approach, this study contributes to a better exegesis of Pauline epistles by answering these questions:

- a. In which passages did Paul use wisdom literature? What occasioned his use of the literature?
- b. Did Paul use the wisdom literature in a context similar to that of the source? If no, how do the contexts differ?

¹Hays, 15. Regarding the wider views on intertextuality, see *ibid.*, and Semeia 69/70 (1995), “Intertextuality and the Bible.”

²Hays, 14.

³*Ibid.*, 21-29, 32, 42-43, 80-82.

⁴According to the “Index of Biblical Reference” in *Echoes of Scripture in the Letters of Paul*, while the study includes only six references to the wisdom books (Job 13:7, 13:16, 19:25-26; Prov 24:12; and Sir 24:5, 44:19-20), it contains 14 references to Genesis, 7 to Exodus, 32 to Deuteronomy, 20 to Psalms, 23 to Isaiah, 6 to Jeremiah, and references to other OT books. Hays, 231-32.

c. How do the contexts of Paul's passage(s) and of the source texts interact?

d. How did Paul read and understand wisdom literature?

e. What was the significance of each wisdom book and of wisdom literature on the whole in Paul's thoughts?

f. How do Paul's reading and use of wisdom literature help readers understand his message?

2. This study develops criteria for investigating the nature of the use of sources, which are lacking in many past studies on Paul's use of sources.¹

3. This dissertation compares Paul's use of canonical wisdom books with his use of noncanonical wisdom books, since no one has done this. The present study contributes to a better understanding of Paul's notion of canon.

Delimitation

Although other books may be categorized as wisdom literature, I delimit the literature to Job, Proverbs, Ecclesiastes, Sirach, and the Wisdom of Solomon. Almost all scholars consider that the first five books comprise the wisdom literature.²

¹See Methodology below.

²The delimitation of the biblical wisdom literature differs among scholars. Roland E. Murphy includes Proverbs, Job, Ecclesiastes, Sirach, and the Wisdom of Solomon in *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 3d ed. (Grand Rapids: Eerdmans, 2002), ix; Kathleen M. O'Connor includes the Song of Songs besides the five books above in *The Wisdom Literature*, Message of Biblical Spirituality, vol. 5 (Wilmington, Del.: Michael Glazier, 1988), 13; James L. Crenshaw includes the five books and some Psalms, but not the Song of Songs in "Studies in Ancient Israelite Wisdom: Prolegomenon," in *Studies in Ancient Israelite Wisdom* (New York: KTAV,

This research is limited to examining Paul's use of wisdom literature in Romans, and 1 and 2 Corinthians.¹ The key reason is that, as the longest of his letters, they offer the great opportunity for inquiry into the pattern of Paul's usage of Jewish wisdom literature. The delimitation imposed on this study, therefore, is intended to help produce a manageable test case that may be of use in further studies.

Methodology and Overview of the Dissertation

In this study, I follow the intertextual approach; namely, "focusing on his [Paul's] actual citations of and allusions to specific texts."²

1976), 5.

¹Unless otherwise noted, translations of biblical passages in this dissertation are from the New Revised Standard Version Bible, by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

²Hays, 15. Eckhard J. Schnabel suggests four types of approaches to the question of wisdom influence on Paul: (1) the examination of the direct quotations from the Old Testament and the early Jewish wisdom literature, (2) the investigation of the use of genres which derive from the wisdom tradition, (3) the religion-historical analysis of wisdom terminology, themes, motifs, and concepts, and (4) the tradition-historical analysis of the origins and communication of wisdom tradition. "Wisdom," *Dictionary of Paul and His Letters* (Downers Grove: InterVarsity, 1993), 968. According to him, there is some weakness of the approaches of (1) and (2). Regarding (1), he maintains "that allusions to traditional wisdom texts do not automatically constitute sapiential influence and that connections with wisdom thinking need to be determined on the basis of the relevant contexts." Regarding (2), he points out "that detection of 'sapiential style' is problematic on account of imprecise definitions." Ibid.

Although many scholars have investigated the origin or development of the wisdom tradition with "tradition-history" approach and their studies are beneficial, this kind of exploration should be secondary, I believe. I agree with Stephen Neill when he says: "'tradition-history', which has lived in the shadowlands of speculation between Source-, Form-, and Redaction-criticism, could no doubt continue, but would never play more than an ancillary role, and would certainly not have much to contribute to either of the major tasks, those of historical and literary criticism." Stephen Neill and Tom Wright, *The Interpretation of the New Testament 1861-1986* (Oxford: Oxford University

Because modern methods of reference (quotation marks, footnotes, bibliography, etc.) were not employed in ancient documents, it is often difficult to judge when an ancient writer used other literature. This is also complicated by the fact that a thoroughgoing set of criteria has not been established to make objective judgments. That is, most scholars have not explicitly defined their criteria for determining the nature of Paul's use of other sources. This is one of the major causes for the confusion about Paul's citation technique.¹ Considering this, I devote a chapter to explaining the definitions and criteria.

I adopted the following structure for my dissertation. Chapter 2 explains the definition of terms that indicate the nature of use of sources. The chapter also develops criteria for identifying and investigating the use. Chapter 3 discusses Paul's and his

Press, 1988), 402-3. Here Neill is talking about the study of the Gospels; nevertheless, this judgment is valid also for the study of the Old Testament wisdom. Although there is a history of the wisdom tradition, it is crucial that we have actual *books* in front of us. Furthermore, when Paul wrote his letters, all five wisdom books had already been written, and the apostle had been familiar with them. As "the study of the Gospels as whole units is a proper task for the literary critic," so the study of the wisdom books as whole is the primary task for those exploring the Old Testament wisdom, and the study of Paul's use of the wisdom books is the primary task for those hoping to understand the relationship between his writings and the Old Testament wisdom. *Ibid.*, 402.

Nevertheless, it is a matter of priority. I still believe that the tradition-historical investigation of wisdom is also beneficial. In fact, for the present study, I have received much useful information from the studies that adopted this kind of method, and greatly appreciate their contributions.

¹Stanley, 33-37; Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12:1-15:13*, JSNTSup 59 (Sheffield: Sheffield Academic Press, 1991), 28-36. Stanley points out that "not until the recent study of Dietrich-Alex Koch (1986) had any investigator set forth with methodological precision the criteria used in his own study for determining what constitutes a 'citation'" (34-35); see also Koch, 11-23.

original audience's knowledge of Israel's Scripture. Chapter 4 examines Paul's use of the canonical wisdom books in Romans and the Corinthian letters by applying the criteria.

Chapter 5 examines Paul's use of the noncanonical wisdom books by applying the criteria. Chapter 6 compares Paul's use of the canonical wisdom books with his use of the noncanonical wisdom ones. Chapter 7 presents thematic and theological analyses of Paul's use of wisdom literature. Chapter 8 presents the conclusions.

CHAPTER II

EXPLANATION OF TERMS AND CRITERIA FOR IDENTIFYING AND INVESTIGATING PAUL'S USE OF SOURCES

Wisdom

Biblical wisdom includes quite broad themes and concepts. Of them, four themes are specifically distinctive: (1) ways of perceiving reality (e.g., how to understand suffering), (2) ways of daily living, (3) a search for order in human experiences and nature, and (4) creation. In dealing with these subjects, ancient sages used several literal forms, such as parallelism, admonitions, and poems. Another distinct feature in biblical wisdom books is personification: Wisdom is personified in the literature.

Scripture, Canon, Inspiration, and Authoritative Writings

The understanding of Scripture in the first century was different from today's; the ancient people did not have a Bible, which consists of 39 Old Testament books, in their hands. Furthermore, in Paul's days the scope of Scripture—the Writings, which was the third part of Scripture in particular—was not yet closed.¹

¹Although some scholars still disagree, this view seems to have become a consensus in biblical scholarship. Craig A. Evans, "The Scriptures of Jesus and His Earliest Followers," in *The Canon Debate*, ed. L. M. McDonald and James A. Sanders (Peabody: Hendrickson, 2002), 188. See also, James C. VanderKam, "Questions of Canon Viewed through the Dead Sea Scrolls," in *The Canon Debate*, 91-92; Daniel J.

Moreover, while today Scripture often equals canon, in Paul's days the term *κανών* was not used as directly related to Scripture, whether the literature became known as canon later or never became canonical scripture.¹ As Albert C. Sundberg Jr. states, "the church received 'scriptures' from Judaism, but not a canon."²

The ancient concept of inspiration also differed from today's; while in modern times only canonical scripture is considered inspired, in Paul's days the understanding of inspiration was much broader. Although some Jews believed that inspiration had already ceased,³ early Christians were convinced that God's Spirit was actively working among them. As Everett R. Kalin points out, early Christians believed

Harrington, "The Old Testament Apocrypha in the Early Church and Today," in *The Canon Debate*, 196-203; Peter Stuhlmacher, "The Significance of the Old Testament Apocrypha and Pseudepigrapha for the Understanding of Jesus and Christology," in *The Apocrypha in Ecumenical Perspective: The Place of the Late Writings of the Old Testament among the Biblical Writings and Their Significance in the Eastern and Western Church Traditions*, ed. Siegfried Meurer and trans. Paul Ellingworth, UBS Monograph Series 6 (Reading, UK; New York: United Bible Societies, 1991), 3; Lee M. McDonald, *The Formation of the Christian Biblical Canon* (Peabody: Hendrickson, 1995), 103. L. M. McDonald and J. A. Sanders, who are editors of *The Canon Debate*, write: "All of the contributors in this volume recognize in one way or another the remarkable diversity in the canons of Judaism and Christianity." "Introduction," in *The Canon Debate*, 15.

¹Probably Athanasius's 39th Festal Letter in the fourth century was the first use of the term to refer to a list of sacred books in Christianity. McDonald, 222. For a definition of canon, see Eugene Ulrich, "The Notion and Definition of Canon," in *The Canon Debate*, ed. L. M. McDonald and James A. Sanders (Peabody: Hendrickson, 2002), 21-35.

²A. C. Sundberg Jr., "The Bible Canon and the Christian Doctrine of Inspiration," *Interpretation* 29 (1975): 356.

³They believed that "when the last prophets, Haggai, Zechariah and Malachi, died, the holy Spirit ceased out of Israel" (t. *Sotah* 13.2).

that “the Holy Spirit directed and blessed the *community’s* witness to Jesus Christ.”¹

With such understanding of inspiration, early Christians could have considered more books than our canonical books as inspired. Several writings outside our Bible could have been authoritative for their faith, worship, ministry, and daily lives.²

Citation, Quotation, Allusion, Echo, and Use

Not only modern but also ancient people cited; however, in most cases the method of citation was very different from ours. The need to avoid the infringement of copyright in modern times did not exist in ancient times. The ancients had much more freedom for citation than modern people do.

A significant study that examines the citation techniques of the works in the first century C.E. was done by Christopher D. Stanley.³ First of all, in his work on the citations of the Homeric texts, regarding the view that at that time there was no standardized text of Greek literature, he points out that after the library was founded at Alexandria, there was a scholarly concern to compile and standardize the important texts of antiquity, and that the scholars’ endeavors focused primarily upon Homer’s *Iliad* and

¹Everett R. Kalin, “The Inspired Community: A Glance at Canon History,” *Concordia Theological Monthly* 42 (1971): 549; emphasis supplied.

²McDonald, 118-133. See also, A. C. Sundberg Jr., “The Septuagint: The Bible of Hellenistic Judaism,” in *The Canon Debate*, ed. L. M. McDonald and James A. Sanders (Peabody: Hendrickson, 2002), 82; Stuhlmacher, 2-3.

³Christopher D. Stanley, “Paul and Homer: Greco-Roman Citation Practice in the First Century C.E.,” *Novum Testamentum* 32 (1990): 52-76.

Odyssey.¹ Then in his examination of the citation techniques of the first-century Greek authors,² Stanley finds the following characteristics: (1) “altering the language of the text to conform it to the grammatical requirements of its new context,” (2) “*Omissions* of words, lines, or phrases felt to be redundant or irrelevant to the later author’s purposes” (but no clear instances of additions), (3) some cases of “*combined citations* and to a lesser extent *conflated citations*,” and (4) “a high degree of faithfulness to the *original narrative context* of the passages cited.”³

Furthermore, Stanley examines the citation techniques in early Judaism (the Qumran community, apocrypha, pseudepigrapha, and Philo).⁴ The result of the

¹Ibid., 51.

²The works he investigates are Strabo’s *Geography*, Longinus’s *On the Sublime*, Heraclitus’s *Homeric Allegories*, and Plutarch’s two essays, *How the Young Man Should Read Poetry* and *A Letter of Condolence to Apollonius*.

³Stanley, “Paul and Homer,” 75-76; italics original. He points out some significant *free* or *subtle* citation techniques. For example, in some cases of Plutarch’s *How the Young Man Should Read Poetry*, it is understood that Homer’s poetry includes a “potentially deceptive mixture of good and ill.” Ibid., 71. Plutarch cites *Od.* 4. 230 and *Il.* 15. 216 in 15C of this essay. Moreover, some indecent actions or characters of gods and men are understood as a warning for young people to “hasten to the light” or “think of a better saying than this one.” Ibid. Plutarch cites *Od.* 11. 233 in 16E-F of this essay, and *Il.* 7. 358 in 20E.

⁴Stanley, *Paul and Language*, 292-337.

investigation shows that the citation methods are quite similar to those of the Greek writers.

Thus there was broad, common acceptance of the citation techniques mentioned above in the first century C.E.¹ Through this observation, one can catch a glimpse of the reality at the turn of the century that “there are some basically similar literal and rhetorical patterns and genres found in all strata of ancient society.”²

Stanley’s purpose in examining the citation techniques in Greco-Roman literature and early Judaism was to compare them with those of Paul’s epistles.³ After

¹Ibid., 337.

²David E. Aune, *The New Testament in Its Literary Environment*, Library of Early Christianity, vol. 8 (Philadelphia: Westminster, 1987), 13.

³W. D. Davies asserts that it is not justified to compare Homer among Greeks with the Old Testament in early Judaism and Christianity. He writes: “There are significant differences between the approach to the Hebrew Scriptures in Judaism and early Christianity, and any understanding of their ancient poets and literary and philosophic traditions by the Greeks before and after Plato. The differences can be summarized in the one word ‘canon,’ a word very often too loosely used in comparisons between Greek and Hebrew ‘sacred’ texts.” W. D. Davies, “Reflections About the Use of the Old Testament in the New in Its Historical Context,” *The Jewish Quarterly Review* 74 (October 1983): 120.

Countering Davies’s view, Stanley points out six similarities between Homer’s poetry and the Old Testament: (1) both functioned as the primordial texts, exercising a formative influence on peoples’ life in societies, (2) both were widely regarded as genuine revelations, (3) both served as fundamental sources for the societies’ views about the divine order and the nature of the universe, (4) both were embedded in the peoples’ education from their childhood, (5) both were often cited in argumentation as authoritative, and (6) the texts of both appear to have become standardized by the turn of the era. Stanley, “Paul and Homer,” 51-52.

Nevertheless, he points out the difference as well in the last chapter of his book about Paul’s citation techniques. After affirming that Paul’s attitude to the Scripture is in line with contemporary Jewish practice, Stanley writes: “While most Greco-Roman authors appear to have held the words of Homer in high regard, their tendency to subject the Homeric epics to ‘scientific’ or moral criticism finds little parallel

investigating Paul's ways of citing the Old Testament passages in Romans, the Corinthian letters, and Galatians,¹ Stanley finds citation techniques quite similar to those of contemporary authors outside Christianity.²

Thus Stanley successfully demonstrates that in terms of citation techniques Paul was influenced by the cultural standards of the society of his time.³ This fact strongly warns modern people not to try to understand Paul's way of citing according to modern standards.⁴

Before the definition of terms that express the nature of Paul's use of sources is discussed, it should be noted that there are four levels of relationship between the author and the assumed source: (1) the *similarity* between the author's text(s) and the precursor text(s); (2) the *influence* of the source upon the author's writing, regardless of his awareness of it; (3) the author's *conscious use* of the source; and (4) the author's *intention to remind* his recipients of the source.

in the Jewish sources." Stanley, *Paul and Language*, 339.

¹He deals only with *explicit quotations*. The insufficiency of examining only *explicit quotations* in the Pauline letters is discussed in the first chapter.

²Stanley, *Paul and Language*, 252-64, 338-60.

³Ibid., 338.

⁴Steve Moyise rightly points out that "there is always the danger of anachronism when using modern theories to interpret ancient texts. Ancient people did not think as we think, and what may appear obvious to us may not have been obvious to them. This can be seen when modern scholars categorize particular uses of Scripture as 'arbitrary' or 'non-contextual'. It may appear 'arbitrary' to us, but in the author's mind, some word, image or even sound might have made it an obvious choice." *The Old Testament in the Book of Revelation*, JSNTSup 115 (Sheffield: Sheffield Academic Press, 1995), 20.

Although in the five wisdom books (Job, Proverbs, Ecclesiastes, Sirach, and the Wisdom of Solomon) there may be numerous texts similar to Paul's passages, in this study I attempt to find cases of level 3: The wisdom books' passages of which Paul was aware when he was writing his letters. In some of those cases, Paul might have intended to remind his original recipients of the source (level 4).

Four terms are used today to express the relationship between the author and the source: citation, quotation, allusion, and echo. However, although these terms may be helpful to understand Paul's citation techniques to some extent, I neither define nor use them in this study for three reasons:¹

1. These modern categories may be an anachronism. Probably Paul did not have these terms or categories in mind when he wrote his letters.² As pointed out previously, modern people should not try to understand Paul's way of *citing* according to modern standards.

2. When categories are defined before the investigation, there is a danger of imposing them upon Paul's actual use of sources that is possibly more complicated than the categories.

3. It is difficult to clearly define and distinguish the four terms.³

¹Although in this dissertation I do not use those terms to express my own views on Paul's use of the wisdom books, it is unavoidable to use the vocabulary when I introduce the views of scholars who use the terms in their studies.

²According to Carmela Perri, "etymological origin of 'allusion' is the Latin *alludere*, to joke, jest, mock, or play with." "On Alluding," *Poetics* 7 (1978): 301.

³Ellis, 11; Robert Horton Gundry, *The Use of the Old Testament in St. Matthew's Gospel* (Leiden: E. J. Brill, 1967), 9; Hays, 29.

Considering these problems in using the modern categories, I neither define nor use these four terms (quotation, citation, allusion, and echo) in the present study.¹ I prefer to define only one term, *use*. In this study, Paul's *use* of a source means that he had the source in mind when he was writing his passage(s).

In summary, I attempt to describe, analyze, and understand Paul's use of the wisdom literature on his own terms. What really matters in the study of Paul's use of Scripture is which passage(s) was in his mind and how the use is significant in his argument, but not how we, modern people, categorize his uses. The modern categories can sometimes mislead the investigation of ancient texts. Nevertheless, after the descriptive and analytical investigation, to categorize the data may be justified.

Criteria for Identifying and Investigating Paul's Use of Sources

For studies that deal with parallels in ancient documents, criteria for identifying and investigating the author's use of sources are crucial, simply because the author did not use any quotation marks as modern people scrupulously do; sentences, phrases, words, and ideas of the source are fused in ancient documents, unless the ancient writer used clear signs, like explicit citation formulae (e.g., "as it is written"). When investigators do not attempt to undertake a detailed analysis with appropriate criteria,

¹Nevertheless, I do not mean at all that these terms are useless. There are three points of significance of using the modern terms in the study on Paul's use of sources: (1) The usage of these terms is inevitable to communicate with the contributions of the past studies on the issue; (2) the usage of the terms is practical to convey Paul's use of the OT to modern people, although the modern categories may not be able precisely to express his "citation" technique; and (3) some insights in the modern literary theory are helpful for the study of the relationship between Paul and Scripture.

their work may be called “parallelomania.”¹

However, if investigators carefully pay attention to the criteria for determining the nature of parallels, they do not have to feel “fear of the charge of parallelomania,”² although their judgments may not always be correct. A careful and scientific approach is crucial for the study of parallels.

Yet, the necessity of the scientific approach does not mean that ancient authors’ use of sources was always scientific or logical. Günther Zuntz’s following counsel for New Testament textual criticism is valid also for the study on parallels:

History is not rational. There are ways of dealing scientifically with irrational phenomena, but these cannot be subjected to the same categories as rational objects. We must strive to combine the indications which the extant evidence so amply supplies into a coherent picture of the tradition in its constant flux and change.³

Nevertheless, “it in no way reduces the obligation resting on scholars to push the use of scientific methods to the utmost limits of the service that they are able to

¹Samuel Sandmel, “Parallelomania,” *JBL* 81 (1962): 1-13.

²James H. Charlesworth, *The Old Testament Pseudepigrapha and the New Testament* (Cambridge: Cambridge University Press, 1985), 50. The biblical scholarship could have avoided “extravagance” to some extent because of Samuel Sandmel’s appropriate advice. At the same time, however, owing to his strong warning, some scholars might have become so nervous about being charged with parallelomania that they might have been discouraged from undertaking studies on parallels that may be significant, although this was not Sandmel’s intent. Among many kinds of study on parallels, investigations of the Jesus-Paul issue and the Old Testament in the New Testament, in particular, should be encouraged more, because the Jesus Tradition and Israel’s Scriptures had absolute authority for Paul and the early church.

³Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953), 10.

render,” as Stephen Neill points out.¹ “With careful, painstaking effort it is possible”² to find Paul’s uses of sources “previously dampened or drowned out”³ and to comprehend his letters better. Although the original recipients of Paul’s letters might not have recognized all his uses of sources, “that does not mean that a deeper understanding of Paul and his meaning . . . is not accessible to someone who perceives this underlying dimension,” as Young and Ford rightly assert.⁴

Among the investigators of Paul’s use of sources, those who have carefully paid attention to and explained the criteria are Ellis, Koch, Hays, Stanley, and Thompson.⁵ Among the five scholars’ research, Thompson’s study on Paul’s use of the Jesus Tradition in Romans has the most thorough list of criteria.⁶ His criteria are dependent on insights of the studies on the Jesus-Paul issue, on the use of the Old

¹Neill and Wright, 75.

²This phrase is about the method for investigating John’s use of the Old Testament in the Book of Revelation. Jon Paulien, *Decoding Revelation’s Trumpets: Literary Allusions and the Interpretation of Revelation 8:7-12*, Andrews University Seminary Doctoral Dissertation Series, vol. 11 (Berrien Springs, Mich.: Andrews University Press, 1987), 194. Yet it is definitely valid also for the study of Paul’s use of sources. As mentioned later, the method used in the studies on Revelation can greatly help the study of Paul’s letters.

³Hays, 31.

⁴Young and Ford, 62.

⁵Ellis, 11; Koch, 11-23; Hays, 29-32; Stanley, *Paul and Language*, 33-37; Thompson, 28-36. Stanley points out: “Not until the recent study of Dietrich-Alex Koch (1986) had any investigator set forth with methodological precision the criteria used in his own study for determining what constitutes a ‘citation.’” *Paul and Language*, 34-35.

⁶Thompson, 31-36.

Testament in the New Testament, on the hymns and homologies in the New Testament, on the authenticity of *dominical logia*, and on the parallels between Christianity and Judaism.¹ I, too, find these studies quite helpful, and appreciate Thompson's well-developed list of criteria.

However, there are some other areas of study whose contributions are useful for collecting criteria and developing a method for studies on parallels. They are the studies of the New Testament textual criticism,² of the book of Revelation,³ of the

¹Ibid., 30.

²Eldon Jay Epp, "The Eclectic Method in New Testament Textual Criticism: Solution or Symptom?" in *Studies in the Theory and Method of New Testament Textual Criticism*, Studies and Documents Series 45, 141-73 (Grand Rapids: Eerdmans, 1993).

³Because "there are no formal quotations and most are allusive, a phenomenon often making textual identification more difficult," the methods for identifying *allusions* and *echoes* have been well developed in the studies on the apocalyptic book. G. K. Beale, *John's Use of the Old Testament in Revelation*, JSNTSup 166 (Sheffield: Sheffield Academic Press, 1998), 61.

In addition to Beale's work, the studies which I consulted are: idem, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham: University Press of America, 1984); Steve Moyise, *The Old Testament in the Book of Revelation*; idem, "Intertextuality and the Study of the Old Testament in the New Testament"; Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*, JSNTSup 93 (Sheffield: Sheffield Academic Press, 1994); and Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and the Interpretation of Revelation 8:7-12*. Paulien provides a helpful survey of the methods for determining allusions in the studies of the Book of Revelation and some other studies that do not directly deal with the book (106-18). Pauline states his own method in pp. 177-94.

Synoptic problem,¹ of the relationship between Jude and 2 Peter,² and of the ancient authors outside Christianity.³

I have collected numerous criteria from these studies. There are two main purposes of providing such an extensive list of criteria in my study. First, it is useful to improve the precision of investigators' judgment. One "cannot assign numerical relative values to the criteria and add them up to determine mechanically whether or not a genuine allusion or echo exists."⁴ Nevertheless, in general, if investigators find several points of evidence that strongly suggest the author's use of the source, they can have a higher certainty of the use than when they discover only a few weak clues.⁵ Second, the extensive list of criteria is useful to detect significant parallels. One cannot assume that all uses of the wisdom literature have already been found by critical and noncritical readers. By spreading a dragnet of various criteria over ancient texts, investigators'

¹Robert H. Stein, "The Priority of Mark," in *The Synoptic Problem: An Introduction* (Grand Rapids: Baker, 1987), 45-88.

²Donald Guthrie, *New Testament Introduction*, rev. ed. (Downers Grove: InterVarsity, 1990), 916-25; Richard J. Bauckham, *Jude, 2 Peter*, WBC, vol. 50 (Waco: Word Books, 1983), 141-43; and Joseph B. Mayor, *The Epistle of St. Jude and the Second Epistle of St. Peter: Greek Text with Introduction, Notes and Comments* (Grand Rapids: Baker, 1965), i-xxv, 1-15.

³Carl R. Holladay, *Fragments from Hellenistic Jewish Authors* (Atlanta: Scholars Press, 1995), 3:64-65.

⁴Thompson, 36. The use of the words "allusion" and "echo" is due to Thompson's choice.

⁵Hays, 32.

chance to catch parallels increases. In this regard, it may be more a matter of sensibility than of a scientific method.¹

In this chapter, I explain criteria used in the present study. I include other criteria in the appendix.

Investigation of General Tendency of Paul's Use of Sources in His Letters

*How Did Paul Compose the Work,
and How Was It Received by His
Original Recipients?*

Today there are several tools to write a literary work: a pen, a word processor, voice-detective software, etc. In the ancient time, there were at least two ways of composition: writing with a pen by the author himself or using a secretary.²

When the author used a secretary, two points should be noted for the investigation of *his* passages: (1) the possible influence of the secretary's editing on the passages; and (2) the aspect of sound if the passages were dictated. The second point becomes even more significant when the ancient way of reading is considered. In the Hellenistic age, "silent reading was virtually unknown; even in private one read aloud (cf.

¹I borrowed the expression from Hays's following sentence: "It is less a matter of method than of sensibility" (ibid., 21). There Hays explains the usefulness of modern literary critics' insights for the study of Paul's use of Scripture.

²The use of a secretary was prevalent in antiquity in both the upper and lower classes. E. Randolph Richards, *The Secretary in the Letters of Paul* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1991), 15-23. Although *amanuensis* is today often used to designate an ancient secretary, "it was perhaps the *least* common term" in antiquity. Ibid., 1; emphasis original. Therefore, I use the English term *secretary*.

Acts 8:30).”¹ Gundry rightly points out: “Recitation is relevant with relation to written documents inasmuch as readers in the ancient world pronounced aloud the words as they read them.”² Thus, the criteria for identifying and investigating the author’s use of sources have to reflect these ancient ways of composing and reading.

Investigation of the Text(s) in Question

Investigation of Verbal Elements of the Text

Is there an explicit citation formula in the text?

Explicit citation formulae are phrases that clearly indicate the author’s use of sources, like “Isaiah says” and “It is written.” There are other words that *may* show the author’s use of traditions, like ὁμολογεῖν (“to confess”) and πιστεύειν (“to believe”). This kind of vocabulary will be discussed later. Here only *explicit* citation formulae are explained.

Of all the criteria, the existence of an explicit formula is the clearest sign of the author’s use of sources. In the sense that this formula is an easily detectable sign of use of other sources, it is similar to quotation marks in modern literature.

However, modern people should not expect that explicit citation formulae in ancient documents function like quotation marks; as a rule, a word(s) or sentence(s) sandwiched between quotation marks must be an exact wording of the previous work.

¹Ferguson, *Backgrounds of Early Christianity*, 2d ed. (Grand Rapids: Eerdmans, 1993), 122. Acts 8:30 reads: “So Philip ran up to it and *heard* him reading the prophet Isaiah. He asked, ‘Do you understand what you are reading?’” Emphasis supplied.

²Gundry, 2.

Stanley points out that there is no “correlation between the way a quotation is introduced and the degree to which it adheres to the wording of the source text” in the works of Paul and his contemporary authors.¹ Therefore, although from the existence of an explicit citation formula one can easily perceive that the author is using other source(s), it is sometimes difficult to clearly identify the reference(s) of the source(s). For example, among scholars there is no consensus for the source(s) of 1 Cor 2:9, which has an explicit citation formula, καθὼς γέγραπται (“as it is written”).²

How many significant words are used in common?

Another sign of the author’s use of sources that is easily detectable next to explicit citation formulae is the existence of shared words.³ Yet even if some words are used in common, one cannot assert a connection if the vocabulary is peripheral (for example, common particles).⁴

The greater the number of shared words in the parallel, the higher is the probability that a connection exists, although other criteria also should be considered. At the same time, however, the small number of shared words does not necessarily mean less

¹Stanley, *Paul and Language*, 340.

²According to Stanley, “the most common candidates are Isa 65.16, Jer 3.16, and *Sir* 1.10.” *Ibid.*, 189. For the analysis of *Sir* 1:10 in 1 Cor 2:9, see chapter 5.

³Thompson, 31.

⁴*Ibid.*

probability of a connection, since ancient writers felt free to change wordings of the text of sources according to their needs. Therefore, it is safer to state that while the great number of shared words grants a “positive argument for dependence,” the small number of them “has little negative force in disproving a link.”¹

Is there any key word or phrase that reminds one of the source text?

As Moyise points out, “if a subtext is well known, the slightest of allusions is sometimes sufficient to evoke its presence.”² When the good effect of reading aloud on memorizing and recalling the memory is taken into account, this criterion should be considered even more significant.³ For example, Gundry points out: “Key words in the LXX would hardly have been forgotten.”⁴

What is the verbal difference(s) between Paul’s passage(s) and the assumed source text(s)?

When the wording is not shared, parallel hunters should carefully check the

¹Ibid., 34; this comment is valid also for this criterion, although it is about another criterion, *dissimilarity test*.

²Moyise, “Intertextuality,” 19. Hideo Takahashi suggests that “a proper noun is the minimum unit of citation.” *Hana Kara Hana Ye: In-yoh No Shin-wa, In-yoh No Genzai* (From a flower to a flower: the myth of citation, the immediacy of citation) (Tokyo: Shin-cho Sha, 1997), 46; my translation. He is correct in that when people read or hear a proper noun, it often reminds them of scenes or events related to it.

³See the comments about the criterion *How did the author compose the work, and how was it received by his original recipients?*

⁴Gundry, 3.

verbal differences between the author's passage(s) and the assumed source text(s).

Possible differences are vocabulary, word order, addition of a word(s), and omission of a word(s).

Is there any rare significant word that may show a connection with another source?¹

For example, when a rare significant word occurs only once in the New Testament and any other occurrences can be found only in another single document, this may suggest a connection. Ἐπρίσθησαν in Heb 11:37 may be an example for this criterion, although this is not precisely the case. Charlesworth asserts:

Heb 11:37 celebrates the faithful who have faced martyrdom, including those who were sawn in two (*epristhēsan*, a hapax legomenon in the NT). Undoubtedly, this verb alludes to the martyrdom of Isaiah, preserved for us in the Martyrdom of Isaiah: and Manasseh "sawed Isaiah in half with a wood saw" (5:1).²

A rare vocabulary does not always suggest a connection; other criteria also should be considered. In the case above, although Charlesworth may be right, one cannot be sure, since neither the date of the Martyrdom of Isaiah nor the date of the tradition of the martyrdom of Isaiah is clearly known.³ If there is a point of evidence which shows that the document or tradition was known to the author of the book of Hebrews, this may suggest a connection.

¹Thompson, 31; W. Hulitt Gloer, "Homologies and Hymns in the New Testament: Form, Content and Criteria for Identification," *Perspectives in Religious Studies* 11 (1984): 125.

²Charlesworth, 78.

³See M. A. Knibb, "Martyrdom and Ascension of Isaiah," in *Old Testament Pseudepigrapha*, vol. 2 (New York: Doubleday, 1985), 149.

Furthermore, even if a rare word is shared between the author and the source that was likely known to him, this does not necessarily demonstrate a connection. If the word is used in a similar context, this may suggest a connection. In the case mentioned above, the similar context of Heb 11:37 to that of the Martyrdom of Isaiah suggests the author's use in this regard.

Is there any shared unique combination of significant words?

When a unique combination or collocation of significant words is shared between the author's passage and another source with which he was likely familiar, this may suggest his use of the source. For example, Thompson points out σημείον, κήρυγμα, and σοφία in 1 Cor 1:21-22 and Matt 12:38-42 (Luke 11:29-32).¹

Is it likely that the verbal difference(s) between Paul's text(s) and the source text(s) is his adaptation? If so, what is the purpose and significance of it?

The significance of the study of parallels in the biblical scholarship is to contribute to a better interpretation of the Scriptures. As Hays points out, "to identify allusions is only the beginning of an interpretation process."² When investigators successfully find a use of another source, they should not only check the difference between the author's passage and the subtext but also examine the significance of his adaptation.

¹Thompson, 31.

²Hays, 17.

Regarding the significance of Paul's adaptation of source texts, Ellis maintains: "Even where a variant text is apparently in view, Paul's textual aberrations in many cases have a hermeneutical purpose and often are closely tied to the immediate application of the citation."¹

For example, regarding Paul's omitting ταύτην(ς) ("this") after παιδίσκην(ς) ("slave-girl") from Gen 21:10 (LXX) in Gal 4:30, Stanley observes:

By the time Paul reaches v.30, the historical particularities of the narrative have long since given way to what he regards as the typical features of each character. As a result, the "servant-girl," and the "free woman," and their respective "sons" in v.30 are no longer specific historical individuals, but rather broad classes of people with certain attendant behaviors. The quotation from Gen 21.10 now takes the place of a direct injunction to Paul's Christian hearers: the Galatians are urged to "cast out the servant-girl and her son," i.e. to leave behind once for all the covenant of "flesh" and "slavery" with all its trappings and order their lives as truly free "sons" of God (cf. 4.5-7, 5.1). In such an application, the original references to "this" servant-girl lose their significance, and might even distract the hearer from the point that Paul is trying to make.²

As Stanley's analysis indicates, studies on the author's use of sources let readers grasp not only his citation techniques but also how he read, understood, and applied the source to his arguments. The understanding of the author's hermeneutics gives readers a deeper comprehension of his works. This is one of the values of the study of writers' use of sources. The author's adaptation is one of the clues for understanding his hermeneutics.

¹Ellis, *Paul's Use of the Old Testament*, 1. See also, idem, "How the New Testament Uses the Old," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Exeter: Paternoster, 1977), 199.

²Stanley, *Paul and Language*, 250; see also Hays, 112.

*Investigation of the Similarity Regarding Form
(the Structure, the Number of Words)¹*

For example, Thompson points out the parallel between Matt 10:16 and Rom 16:19: “be wise . . . but innocent. . . .”²

Matt 10:16: γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

“So be wise as serpents and innocent as doves.”

Rom 16:19: θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

“I want you to be wise in what is good and guileless in what is evil.”

Although the criterion is similar to the one of *style* that will be discussed later, this *form* does not have such distinctive features as chiasm or rhythm.

Investigation of Ideas and Argumentation of the Text

Is the idea similar or different?

This is one of the most important criteria for determining the nature of parallels; nevertheless, it must be used in a balanced way. There are two extreme ways in which it can be misused: (1) By discovering only that the ideas are the same or similar between the author’s passage(s) and the potential source, some hastily conclude that there is a connection; and (2) by demonstrating only that the ideas differ between the two works, some conclude that there is no connection.

In order to avoid the former misuse of this criterion, Bruce M. Metzger’s following point should be considered: “The uniformity of human nature sometimes produces strikingly similar results in similar situations where there can be no suspicion of

¹Thompson, 32.

²Ibid., 32-33, n. 5.

any historical bridge by which the tradition could have been mediated from one culture to the other.”¹

At the same time, the difference of ideas between the two works does not necessarily deny a connection. As repeatedly mentioned, ancient writers felt free to change the wording of source texts according to their needs. Considering this freedom in ancient writing, it is quite possible that the authors did not feel guilty when they tried to modify even the idea of the source to conform to their arguments. Thompson suggests that “it would be possible for an author deliberately to use the same language in a different sense (i.e. an antithetical or contrastive allusion).”² A possible example of this “antithetical allusion” is the *parallel* between Rom 4:5 and Exod 23:7:

Rom : “to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.”

Exod : “Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.”³

Enumerating Exod 23:7, Prov 17:15, and Isa 5:23, C. K. Barrett calls Paul’s words, *justifies the ungodly*, “a very striking allusion to the Old Testament,” since they “describe

¹B. M. Metzger, “Methodology in the Study of Mystery Religions and Early Christianity,” in *Historical and Literary Studies: Pagan, Jewish and Christian* (Grand Rapids: Eerdmans, 1968), 10-11.

²Thompson, 32.

³In LXX, “thou shalt not justify the wicked for gifts”; yet, LXX and Rom share both the verb δικαιώω [“justify”] and the noun ἀσεβής [“ungodly”]. The translations here are taken from New King James Version, except for LXX from Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (Peabody: Hendrickson, 1986; originally published by London: Samuel Bagster & Sons, 1851).

God as doing what the Old Testament forbids.”¹

What is the relationship between Paul’s context and the potential source’s context?

“No text exists in a vacuum.”² When any literary component (word, phrase, sentence, idea, etc.) is used by authors or speakers, it always has its context.³ The meaning of the literary component is affected or even ruled by its context.⁴ Therefore, investigation of context is crucial in the study of parallels.

Regarding comparative studies of religions, E. P. Sanders writes: “In motif research, one must consider *function* and *context* before coming to an overall conclusion as to similarity or dissimilarity.”⁵ He gives a helpful illustration: “One may consider the analogy of two buildings. Bricks which are identical in shape, colour and weight could

¹C. K. Barrett, *A Commentary on the Epistle to the Romans*, rev. ed., BNTC 6 (Peabody: Hendrickson, 1991), 84. He maintains that “Paul is describing a divine act absolutely paradoxical in its mercy and grace.” Ibid.

²Danna Nolan Fewell, “Introduction: Writing, Reading, and Relating,” in *Reading Between Texts: Intertextuality and the Hebrew Bible*, Literary Currents in Biblical Interpretation (Louisville: Westminster/John Knox, 1992), 17.

³When a word is not used, it does not have any context. Although the word may have a meaning without being used, it does not have any power or life without context. Words do not live and work until they are used. Fewell appropriately expresses that “writing is a means of taming both texts and contexts.” Ibid., 11.

⁴The context is not necessarily only literary. Beale suggests three kinds of context on which “[a] New Testament author might reflect:” the *literary* context, the *historical* context, and the *thematic* Old Testament context. Beale, *John’s Use*, 74.

⁵E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress, 1977), 13; emphasis original.

well be used to construct two different buildings which are totally unlike each other.”¹

At the same time, one has to accept that completely the same contexts are not typically found; every part of every literary work has its own unique context. Although a context of a certain passage may be similar to that of another passage, they may not be the same. Even within the same author’s works, the context of each passage is different from each other. Even if the two contexts are similar, to be similar means to be different, not the same.²

Considering this importance and uniqueness (or diversity) of context, in the study of parallels the examination of context is beneficial for two purposes. First, it is helpful for discovering the source which the author might have used. When not only the idea but also its context are similar, this may indicate the author’s use, simply because it is assumed that he was reminded of the source text and tried to use it for his argument when he was writing his passage whose context is similar to the source. Nevertheless, investigators should consider other criteria before drawing a conclusion. At the same time, even if the context is dissimilar, this does not necessarily deny the possibility of the author’s use of the source. As repeatedly mentioned, the difference does not necessarily

¹Ibid.

²Yet, I hesitate to use the word *distortion*, although Michael Worton and Judith Still write that “every quotation distorts and redefines the ‘primary’ utterance by relocating it within another linguistic and cultural context.” *Intertextuality: Theories and Practices* (Manchester and New York: Manchester University Press, 1990), 11. I think that the word *distortion* is not always appropriate to express a certain author’s use of “the primary utterance,” although by using *distortion* Worton and Still try to emphasize the fact that every quotation is “a fragment and displacement” that has been *taken from* its original context, and that therefore “the quotation itself generates a tension.” Ibid.

disprove a connection in ancient works whose authors sometimes changed source texts.¹

Another important purpose of the examination of context is interpretation. Many past studies on the use of the Old Testament in the New have mainly focused on the issue of whether the authors respected the context of Israel's Scripture or not.² Although it is an important question, a more fruitful inquiry for interpretation would be, "In what ways do the two contexts interact?" since "the presence of a quotation or allusion means that the clues that enable interpretation to take place are coming from two separate sources," as Moyise points out.³ Nevertheless, in examining Paul's writings, although the context of the source is of significance for the interpretation, Pauline context is primary.⁴

When Paul's context is very different from that of the source text, this shows that the apostle did not have the original context in mind when he composed his passages. In such a case, one should consider that the significance of the source text in the Pauline context is little.

¹Even in modern literature, arts, or entertainment, people use a word or idea of previous works in a completely different setting. An example of this is parody.

²Moyise, *OT in Revelation*, 12-13.

³*Ibid.*, 19.

⁴Thompson, 32. Sandmel also points out that "to make Paul's context conform to the content of the alleged parallels is to distort Paul. The knowledge on our part of the parallels may assist us in understanding Paul; but if we make him mean only what the parallels mean, we are using the parallels in a way that can lead us to misunderstand Paul" (5).

Is there any rare idea that may show
a connection with another source?
(dissimilarity test)¹

When the idea or thought in question can be found only in the author's passage and the potential source, this is one of the strong clues that may show a connection. There is a debate regarding the significance of this criterion in the discussion for determining the authenticity of *dominical logia*.² However, at least for determining the nature of parallels, this criterion can be used as a strong one, although the consideration of other criteria is indispensable.³

Moreover, even if the idea is not so rare that one can find the similar idea elsewhere, this does not necessarily deny the possibility that the author used the source. As Thompson points out: "This criterion thus provides a strong positive argument for dependence, but it has little negative force in disproving a link."⁴

Is the line of argumentation (the sequence
of thoughts) similar or different?

When not only several ideas but also their sequence are similar, a literary

¹Ibid., 33-34.

²M. D. Hooker, "Christology and Methodology," *NTS* 17 (1970-71): 480-87; L. Mealand, "Dissimilarity Test," *Scottish Journal of Theology* 31 (1978): 41-50; Robert H. Stein, "The 'Criteria' for Authenticity," in *Gospel Perspectives: Studies of History and Tradition in the Four Gospels*, ed. R. T. France and David Wenham (Sheffield: JSOT, 1980), 1:240-45.

³See the comments for the criterion, *Is there any rare significant word that may show a connection with another source?*

⁴Thompson, 34.

connection can be strongly suggested. If three other possibilities (the author's writing of both the passages and another work in question; the use of the author's work in another work in question [the opposite direction]; and the dependence of both the author and the work in question upon the same tradition) can be demonstrated as more unlikely, this most strongly indicates that the author used the source, and that the use is extensive and quite intentional.¹

Is there a structural parallel?

Jon Paulien points out that in the Revelation John often uses the OT "by lifting whole sections and following them in general, even though exact wording may not be followed."² Paulien calls this criterion *structural parallels*. They may be discerned by the similarity of the sequence of several ideas. At the same time, even when the order of the thoughts is not shared, if "an overall similarity in content" can be recognized by several shared similar thoughts (sometimes, shared significant words as well) and a shared underlying theme, this can be called a structural parallel.³ This is one of the

¹An example of this case is the relationship between 2 Peter and Jude. Most commentators assert that the author of 2 Peter used Jude. Bauckham, *Jude, 2 Peter*, 141-43.

²Paulien, 184-85. Some cases that he points out are: Rev 1:12-18 with Dan 7:9-13 and Dan 10; Rev 9:1-11 with Joel 2:1-11; Rev 13 with Dan 3 and 7; and Rev 18 with Ezek 26-28 (185).

³*Ibid.*

strongest criteria for identifying the author's use of sources, since it is a combination of several criteria.¹

Investigation of the Text's Relation to the Surroundings

Is there an interruption of flow of context?²

If the flow of context seems interrupted, this may indicate the author's use of another source. However, at least two other possibilities should be considered: (1) for the author, it is not really interruption; it may be a natural flow for him; and (2) even if it is some kind of interruption, there may be other reasons for it. Therefore, this criterion cannot be used as a sign of the author's use of sources by itself.

In the immediate context, is there any expression that may indicate Paul's use of sources?

In addition to explicit citation formulae (e.g., καθὼς γέγραπται ["as it is written"]), there are several expressions that may indicate the author's use of sources. They are introductory particles (e.g., ὅτι, γάρ, δέ),³ implicit introductory formulae (e.g., οἶδα, οὐκ οἶδατε, μὴ πλανᾶσθε),⁴ vocabulary related to confessions, traditions, or

¹Ibid.

²Thompson, 35.

³Gloer, 124; Thompson, 35.

⁴Thompson, 35. He points out that in Paul's letters the implicit introductory formulae, οὐκ οἶδατε and μὴ πλανᾶσθε, fairly indicate his use of common proverbs or teachings with which he assumed that his readers should be familiar. In Phil 1:19, Paul used Job 13:16 with οἶδα γὰρ ὅτι.

authoritative teachings (e.g., ὁμολογεῖν, πιστεῦειν, παραλαμβάνειν, παραδιδόναι),¹ *verbum dicendi* (verbs or nouns that imply speech),² grammatical expressions that express indirect discourse, such as the use of double infinitive and the accusative,³ and the neuter article τό that “provides, like inverted commas, a way of indicating that a whole clause is to be treated as a single entity—as a kind of composite noun—as when a sentence is quoted.”⁴

These words or expressions themselves are not always indicators of the author’s use of sources.⁵ Nevertheless, some combinations of them fairly indicate the existence of another person’s saying, common proverbs, or confessions.⁶ For example, when the recitative ὅτι is used with a verb of saying, it “is equivalent to modern quotation marks.”⁷

¹Gloer, 124-25.

²Michael V. Fox, “The Identification of Quotations in Biblical Literature,” *Zeitschrift für die alttestamentliche Wissenschaft* 92, no. 3 (1980): 421-22.

³Gloer, 124. For several grammatical expressions of indirect discourse in the Greek NT, see A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), 1027-48.

⁴C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1959), 110.

⁵Thompson, 35.

⁶Gloer, 124-25.

⁷*Ibid.*, 124; Robertson, 442, 1027-28.

In the immediate context, is there any word related to the potential source?

While the expressions previously discussed mainly concern *the way of conveying* the content of other sources, this criterion involves the sources themselves. There are words specially related to a certain source: for example, the name David for Psalms or 1 and 2 Samuel. Because the object of Thompson's study is the Jesus Tradition, he points out Ἰησοῦς, Χριστός, κύριος as possible indicators.¹ In the present study, σοφία, ὁδός, or other typical vocabulary in wisdom literature can be indicators.

Is there any change of grammar or syntactical disturbance that may indicate the author's use of sources?²

Although in many cases a source text is relocated in a new place without trace, it sometimes leaves a *mark* (e.g., syntactical disturbance, grammatical change). For example, W. Hulitt Gloer observes the case of 1 Tim 3:16 "where the structure is broken by the introduction of the quoted homology."³ Michael V. Fox provides some cases in which a shift of number and person in grammar indicates "the switch to the perspective of the quoted voice" (Pss 2:2-3, 22:8-9, 55:22-23).⁴ Thompson gives the example of Rom

¹Thompson, 34.

²Stanley, *Paul and Language*, 4, 37.

³Gloer, 125.

⁴Fox, 422-23.

12:14 where there is a shift from participles to finite verbs.¹

Is there any change of style that may indicate Paul's use of another source?²

When a clear shift of style can be discerned, this may indicate the author's use of sources. This applies to distinctive stylistic features of the assumed source text, such as parallelism, chiasmus, antithesis, rhythm, etc. In addition, when the style is not the author's normal one, it may indicate the use of another source, although investigators should carefully examine his *typical* style.³

Thompson points out alliteration, assonance, isocolon (perfect equality of clauses), parallelism, rhythm, and an ellipsis of the verb in Rom 13:7b and the similar style of the logion "Render unto Caesar" in Matt 22:21b, Luke 20:25b, and Mark 12:17b.⁴

Rom 13:7b: τῷ τὸν φόρον τὸν φόρον,
 τῷ τὸ τέλος τὸ τέλος,
 τῷ τὸν φόβον τὸν φόβον,
 τῷ τὴν τιμὴν τὴν τιμὴν.

Matt 22:21b; Luke 20:25b; Mark 12:17b:

τὰ Καίσαρος [ἀπόδοτε in Mark] Καίσαρι

¹Thompson, 102-3; however, he does not consider the shift as an important clue for identifying Paul's use of the Jesus Tradition there.

²Gloer, 125, 129; Thompson, 34.

³See the comments for the criterion, *unusual usage of words*.

⁴Thompson, 34-5, 113-15.

καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

That Paul's passage is similar with the Jesus Tradition in terms of both content and style suggests Paul's conscious composition to remind the Roman believers of the logion.¹

Although this saying in Paul's letter might have been already formulated as a tradition in this way, its style, which is deeply related to the aspect of sound (alliteration, assonance, and rhythm), can be attributed to the apostle, if he considered and harnessed the effect of reading aloud and hearing of it.²

Investigation of the Effectiveness and Relevance of the Use

The author must not have used the source if he understood that the use could not have had any good effect on his message. Some questions related to this criterion are:

1. Did the original recipients know the source in question?
2. Did the author know or presuppose that his audience was familiar with the source?

¹Thompson is not sure about Paul's intention. He emphasizes the *effect* of Paul's passage, when he writes: "Whether he intended it or not, Paul's hearers would have been reminded of Jesus' words and would recognize that this brother from Tarsus stood in continuity with their tradition. . . . In spite of their knowledge of this tradition, the Romans still needed to hear the message of 13.1-7 that God stands behind the powers that be" (120).

²See the explanation about the criterion, *How did the author compose the work, and how was the author's work received?* Thompson maintains that the style of Rom 13:7b "could be signs of a piece of tradition shaped for easy remembrance (or simply good rhetorical style). This may be part of what Paul might normally teach after relating the logion of Jesus, that is, a practical expansion and application. Like his appeal to JT in 1 Cor. 9.14, the parallel occurs at the conclusion of his argument, climaxing Paul's case" (114-45).

3. Was there any reason that the use of the source was especially relevant to the original recipients?
4. Was there any reason that the author needed the source in his argument?
5. Does the use of the source effectively work in the author's argument?

Allusions in literary theory

Although, because of some reasons, I did not define any term that expresses the nature of authors' use of sources,¹ it would be appropriate to refer to such terms now. It is because the criterion discussed here is related to some modern literary concepts, and that some insights of modern literary critics are helpful for the investigation of the criterion.²

In the modern literary theory four terms (citation, quotation, allusion, and echo) are used mainly to express the nature of uses of sources. Among them, connotations included in the concept "allusion" are specially related to the criterion examined here. Although the definition of "allusion" differs among modern literary

¹See the beginning of this chapter.

²W. K. Wimsatt, Jr., recommends students of religion to engage themselves in literary criticism. He concludes his book with the chapter, "Poetry and Christian Thinking." He maintains that "it seems to me possible for the thought and scholarship of religious persons (especially in America today) to be too far sold in the cultivation of certain merely historical, informational, and neutral techniques. . . . There is no reason why Christians should be the last (or even be slow) to transcend the limitations of such knowledge, to outgrow pedantic misconceptions and participate in literary philosophy." W. K. Wimsatt, Jr. and Monroe C. Beardsley, *The Verbal Icon: Studies in the Meaning of Poetry* (Lexington: University of Kentucky Press, 1954), 268. Wimsatt wrote this and other chapters, except for the first two chapters, in collaboration with Monroe C. Beardsley.

critics, most of them agree that it is a device which, in the author's text, reminds the audience of another text.¹

One necessary condition for something to be called "allusion" is that the author and the recipients share a common knowledge of the source. There is, however, another condition: The author *presupposes* that he and his audience are sharing the source.² Even if the audience is familiar with the source, the author presumably would not intend to "allude" to it if he does not know or is not sure that the audience is familiar with it. Although the author may use the source even when he does not presuppose the readers' knowledge of it, this use cannot be a case of "allusion" by its definition.³

¹Earl Miner points out some assumptions for "allusion." Allusion "assumes: (1) prior achievements or events as sources of value; (2) readers sharing knowledge with the poet; (3) incorporation of sufficiently familiar yet distinctive elements; and (4) fusion of the incorporated and incorporating elements." "Allusion," *The New Princeton Encyclopedia of Poetry and Poetics* (1993), 39. Miner refers to "poet" in this explanation; nevertheless, he also rightly points out that allusion "is not restricted to poetry, and has analogues in other arts, religious writings, and other possible uses of echo." *Ibid.*

Perri suggests several effects of "allusions" on the audience. He notes: "(1) The audience *comprehends* the literal, un-allusive significance of the allusion-marker. (2) The audience *recognizes* the allusion-marker to be an echo of a past source text (or of a preceding part of the alluding text itself). (3) The audience does not fully understand the alluding text upon recognition of source text and *realizes* that construal is required. (4) The audience *remembers* aspects of the source text's intention. (5) The audience *connects* one or more of these aspects with the alluding text to complete the allusion-marker's meaning" (301); emphasis original.

²Thompson rightly makes this point, saying "both Paul and his readers knew the saying, and Paul could presuppose that knowledge" (115).

³Nevertheless, when literary critics emphasizes the *effect* of "allusion," the author's intention to "allude" does not matter to them. Danna Fewell maintains that when investigators focus on "how the process of allusion evokes for the reader a larger textual field, . . . the question of whether or not the author *intended* to allude need not be raised in determining what is an allusion and what is not." "Glossary," in *Reading Between*

Furthermore, even if the readers are *not* familiar with the source, the author may “allude” to it if he incorrectly presupposes that they are familiar with it; the “allusion” cannot well perform in that case, despite the author’s intention.

If investigators hope to categorize the author’s use as “allusion,” they must provide evidence that demonstrates some conditions discussed above. Even when the term “allusion” may not be used as in this study, it is necessary to infer the knowledge and presupposition of the author and of his audience to investigate the effectiveness of the author’s use of the source. One may be able to infer the author’s presupposition about his recipients’ knowledge by examining the relationship between the author and the audience.

When the author judges, according to his knowledge about his recipients, that the source is especially relevant to them, he is strongly motivated to use the source. A possible example is the “Render unto Caesar” logion and its parallel included in Paul’s letter to the believers who lived in the emperor’s capital (Rom 13:7).¹

While the case previously given is related to relevance to the recipient, there is another relevance, namely, to the author himself and his argument. In his dissertation regarding the debate (between the universalist and the provincialist) throughout the Second Temple period about the themes election, creation, covenant, and Abraham, P.

Texts: Intertextuality and the Hebrew Bible, Literary Currents in Biblical Interpretation (Louisville: Westminster/John Knox, 1992), 21; emphasis original.

According to Wimsatt and Beardsley, “practical messages” are different from poetry; while the former “are successful if and only if we correctly infer the intention,” in the latter the inference does not matter. The main concern is *judging* of a poem as art, not investigation of the poet’s intention. “The Intentional Fallacy,” in *The Verbal Icon*, 5.

¹Thompson, 33, 111-20.

Richard Choi writes:

4 Ezra is the most striking evidence that in the end the Jews were led to reject both views [universal and provincial] from their system of thinking in order to survive. The only way to do this was to think the unthinkable, and not ask too many questions. . . . What is noteworthy about *4 Ezra* is that it contains within it more than a passing resemblance to Paul. . . . Abraham standing by himself above history, Israel's election having a different purpose than to save Israel, the tension between creation and election, and the direct relationship of death that exists between Adam and Moses—these all appear in Paul. This raises an important question about who influenced whom. In my judgment the direction of flow is unquestionably from Paul to *4 Ezra*.¹

In other words, the writer of *4 Ezra* used Paul's passages, since the pseudepigraphal author needed in his work Paul's interpretation of the Old Testament as an answer to the debate in the Second Temple period.

Investigation of Paul's Use of the Source in Other Places

Are There Several Significant Parallels Between Paul's Letters and the Potential Source?

When there are several or many significant parallels between the author and the potential source, the degree of certainty for his use is greater than when there is only one weak parallel, although this phenomenon itself does not establish the probability of each case.

At the same time, this criterion may be used to increase the probability of the

¹P. R. Choi, "Abraham Our Father: Paul's Voice in the Covenantal Debate of the Second Temple Period" (Ph.D. dissertation, Fuller Theological Seminary, 1997), 147-48. He asserts that "it shows how much Paul's reading of the Old Testament and the Second Temple period Jewish traditions made sense to the serious Jew trying to understand his or her covenant theology." Ibid., 148.

case which does not so strongly indicate the author's use according to other criteria. As Richard J. Bauckham points out, "a certain number of clear citations or allusions in a particular writer may provide not unreasonable grounds for tipping the balance in favour of more doubtful allusions, especially if these show some kind of coherence with the clearer ones."¹

Investigation of the History of Interpretation

Hays explains this criterion, saying, "The readings of our predecessors can both check and stimulate our perception of scriptural echoes in Paul."² According to my understanding, there are three reasons why this criterion is significant. First, because few judgments can be considered purely objective and absolutely correct, it is better for investigators to be open to other voices. Second, because data of parallels are inexhaustible, it is almost impossible for one person to find all the author's uses of sources. Third and the most significant, many of the criteria previously discussed are automatically investigated in readers' minds when they plainly read passages, although they may be unaware of the criteria. It is true that all readers have some kind of presupposition that cannot be avoided, and, therefore, they are inevitably biased. Nevertheless, considering that many criteria are examined by one action of reading, one may be able to say that plain reading of both the author's work and the potential source is

¹R. J. Bauckham, "The Study of Gospel Traditions Outside the Canonical Gospels: Problems and Prospects," in *The Jesus Tradition Outside the Gospels, Gospel Perspectives*, vol. 5 (Sheffield: JSOT, 1984), 384.

²Hays, 31.

one of the most valid and practical methods for finding the author's use of the source. Even scholars in many cases probably first simply *feel* the voice of the source when they plainly read the passages, and then they start to carry out their investigation with appropriate criteria.

In examining Paul's use of Israel's Scripture, one of the best conditions for investigators is to bring their knowledge of the Old Testament close to Paul's. The more readers have knowledge of the OT, the better they hear the voices of the Scripture that Paul included in his passages. In addition to the comments by the NT commentators, therefore, the readings of Pauline epistles by Old Testament scholars are worth listening to.¹

Nevertheless, this criterion should not "be used as a negative test to exclude" any possible reading that considers the use of the OT.² One cannot assume that all of Paul's uses of the OT have already been identified by critical and noncritical readers.

In addition to several NT and OT commentators, I have consulted with the following six works: (1) Hans Hübner's *Vetus Testamentum in Novo*,³ (2) "Loca citati vel allegati" in *Novum Testamentum Graece*, 27th edition;⁴ (3) the indices of quotations,

¹Brian S. Rosner appropriately suggests: "It appears that the obligation to look *back* (to the Old Testament) as well as *forward* (to the New Testament) needs to be imposed upon Biblical commentators." *Paul, Scripture and Ethics: A Study of 1 Corinthians 5-7* (Leiden: Brill, 1994), 114; emphasis original.

²Hays, 31.

³Hans Hübner, *Vetus Testamentum in Novo*, band 2, *Corpus Paulinum* (Göttingen: Vandenhoeck & Ruprecht, 1997), 2-395.

⁴*New Testamentum Graece*, 27th ed., 783, 788-89.

allusions, and verbal parallels in *The Greek New Testament*, 4th edition; (4) Ellis's *Paul's Use of the Old Testament*;¹ (5) Koch's *Die Schrift als Zeuge des Evangelium*;² and (6) Stanley's *Paul and the Language of Scripture*.³

I chose Hübner's *Vetus Testamentum in Novo* because it is the most recent and probably the most thorough list of the OT passages in the NT today.⁴ The indices in the two critical editions of the Greek New Testament were adopted because of their frequent use in NT scholarship. Although Ellis's work is not so recent, every investigator of Paul's use of the OT should consult his study. It should be noted that this landmark study, published in 1957, is still the only major work written in English that tried to grasp an overall picture of Paul's use of the OT, despite the abundant contributions for investigating various Pauline passages in NT scholarship.⁵ I took Koch's list of *Zitate*

¹Ellis, *Paul's Use of the Old Testament*, 150-54.

²Koch, 21-24.

³Stanley, *Paul and Language*, 83-251.

⁴Furthermore, because of the appropriate formatting, this work is quite user-friendly. Hübner adopts a form of a synopsis in four columns: the NT text, the LXX text, the Hebrew text, and other references and explanations; moreover, agreement in content is indicated by underlining, and verbal agreement is demonstrated by bold type and underlining. I believe that hereafter this style should become a model for making a list of the OT in the NT.

⁵Richard B. Hays, review of *Die Schrift als Zeuge des Evangelium: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, by Dietrich-Alex Koch, *JBL* 107 (1988): 331. Although Stanley's work is a very thorough study, his investigation focuses on the technical or textual aspects of Paul's use of Scripture, unlike Ellis's work, which "seeks the rationale underlying the Pauline usage both in its textual manifestation and in its theological application." Ellis, *Paul's Use of the Old Testament*, 1.

into consideration because his work is the most recent and comprehensive study in German regarding Paul's use of Israel's Scripture.¹ Lastly, I believe that Stanley's study should be considered because it is the most recent and thorough work in English on the subject.

Determination of the Degree of Certainty of Paul's Use of the Source

Although one can set several levels of certainty, I use only three categories. This is because if I have more than three levels, arbitrariness in sorting the cases into several categories seems to become greater.

The three groups are *most likely* cases, *probable* cases, and *significant parallels*. The group of *probable* includes cases in which, although the evidence shows a high possibility of Paul's use, its certainty is not so strong as in the *most likely* group. The group of *significant parallels* includes cases which show some possible clues of Paul's use, but which the evidence does not seem enough to demonstrate a direct connection.

Investigation of the Weight of the Use of the Source in the Pauline Context

After identifying the use of the source, interpreters have to examine the weight of the use in the writer's context. One has to distinguish between the weight of the use and the degree of certainty of our modern readers' judgment on the author's use.

¹For Koch, "Paul's letters" refer only to the so-called undisputed Pauline epistles; moreover, he excludes Rom 16:25-27 and 2 Cor 6:14-7:1 from his investigation (24).

In the past studies on Pauline letters, the existence of an explicit citation formula, the high degree of similarity in wording, and the existence of an interpretive gloss have been used mainly as the criteria for determining the weight of the use. These cases have been called *explicit quotations*. However, this understanding can be an anachronism.

In order to avoid an anachronism, it is necessary to take two points into consideration. First, modern interpreters have to consider the ancient author's and his original audience's recognition of explicitness. As discussed previously, "if a subtext is well known, the slightest of allusions is sometimes sufficient to evoke its presence."¹ Even when only one word is shared between the author's text and the source text, if it was a keyword that was never forgotten, this was explicit for the author and his original audience.

Then, interpreters should consider the significance of the use of the source in the author's context. Even when modern readers consider a certain case as *most likely*, this does not necessarily demonstrate that the use is of significance in the author's argument.²

This concludes the explanation of each criterion for identifying and investigating the author's use of sources. It should be noted that all the numerous criteria

¹Moyise, "Intertextuality," 19.

²Hays suggests two "other factors" for determining the "volume," besides the degree of the similarity in wording and "syntactical patterns." The factors are: "how distinctive or prominent is the precursor text within Scripture, and how much rhetorical stress does the echo receive in Paul's discourse?" *Echoes of Scripture*, 30.

discussed above are put together to investigate the last two criteria: (1) The degree of certainty of the use, and (2) the weight of the use in the author's context.

In the next chapter, I will apply these criteria to the situations and texts of the Pauline letters.

CHAPTER III

KNOWLEDGE OF SCRIPTURE IN PAUL AND
HIS ORIGINAL AUDIENCE

Paul's Knowledge of Israel's Scripture

Compared with other NT writers, Paul's background can be fairly known with considerable detail. Here I explicate the circumstances around Paul in terms of Israel's Scripture.¹ When specific references to the wisdom literature are available, I mention them.²

As a born Hebrew and a Pharisee, no doubt Paul considered the Torah as divinely authoritative for his life. Even after his conversion, the Torah remained authoritative, although his interpretation of it definitely changed from that of Pharisaism.³ Although the Pentateuch may be considered as the center of Judaism, one should not

¹A brief survey of the Jewish circumstance about Scripture is provided in Edgar C. S. Gibson, *The Old Testament in the New: The Warburtonian Lectures for 1903-1907* (London: Wells Gardner, Darton, 1907), 5-10.

²The information discussed here mainly depends upon *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, ed. S. Safrai and M. Stern in cooperation with D. Flusser and W. C. van Unnik, 2 vols. (Assen, Netherlands: Van Gorcum, 1974-76). Regarding some points, whether the information provided in this chapter describes Paul's and his original audience's conditions may be debated.

³W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*, 4th ed., reprinted (Mifflintown: Sigler Press, 1970), xlv.

assume that for Jewish people only the five books of Moses and the major Prophets were important. They considered other biblical books as authoritative, and often read and studied them.

There were numerous occasions to listen to and to study Scripture in Jewish communities: At home, in the school system, under the sages, at a synagogue, at the Temple, and in everyday life.

In Jewish society, the first teachers of Scripture were the fathers.¹ The fathers' responsibility for the education itself was taught through Scripture (Deut 4:9, 6:7, 11:19, Prov 13:1, 24). Proverbs includes many words of a father's admonition toward his children (1:8-19, 2:1-3:12, 3:21-6:5, 6:20-7:27). *4 Maccabees* includes a beautiful narrative about how an ancient Jewish father taught Scripture to his children; 19:10-19 says:

He, while he was still with you, taught you the Law and the Prophets. He read to you of Abel, slain by Cain, of Isaac, offered as a burnt offering, and of Joseph, in prison. He spoke to you of the zeal of Phineas, and taught you about Hananiah, Azariah, and Mishael in the fire. He sang the praises of Daniel in the lions' den and called him blessed. He reminded you of the scripture of Isaiah which says, *Even thought you walk through the fire, the flame shall not burn you*. He sang to you the psalm of David which says, *Many are the afflictions of the righteous*. He recited the proverb of Solomon which says, *He is a tree of life to those who do his will*. He affirmed the word of Ezekiel, *Shall these dry bones live?* Nor did he forget the song that Moses taught which says, *I kill and I make alive*, for this is your life and the length of your days.²

¹Shemuel Safrai, "Education and the Study of the Torah," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:947.

²H. Anderson, "4 Maccabees," in *Old Testament Pseudepigrapha*, vol. 2 (New York: Doubleday, 1985), 563-64; emphasis original.

In this description, the variety of the books from which the father taught is noted:¹

Genesis, Numbers, Daniel, Isaiah, Psalms, Proverbs, Ezekiel, and Deuteronomy.

Moreover, the oral way of teaching should be noticed; the father *spoke, sang, and recited* Scripture to his children. Thus, from the early days of their lives, Jewish people trained their ears for various passages of Scripture (2 Tim 3:15). Main events, heroes, instructions, and hymns of Scripture were engraved on children's memories through the sounds, tunes, and rhythm of the passages. This condition would have been the case of Paul's childhood.

Then, the study in the Jewish educational system of his days strengthened Paul's knowledge of Israel's Scripture. Main methods of learning in schools were listening, repeating, and memorizing a teacher's words. Because Hebrew was not vocalized at that time, "reading could only be learned by repeating the reading of the teacher and auditive memory."² Teachers constantly demanded students' memory assignments.³ The method to avoid forgetting was reading or chanting aloud. When people passed before a synagogue, they often heard children reciting a verse; adults also often read aloud in a private study setting.⁴ In addition, asking questions was encouraged.⁵

¹Gibson, 6.

²Safrai, 950.

³Ibid., 953.

⁴Ibid.

⁵Ibid.

There is no evidence that shows the teaching of writing in schools; writing was a skill for professionals.¹ Even the alphabet was learned through reciting the letters written by teachers on a small wax tablet.²

In the school system, Leviticus was first taught, followed by Genesis.³ No passage in the Torah and the Prophets was left out of the study; all the books in Scripture were studied in their order, except for the two books learned first.⁴

After the formal schooling, finished at the age of twelve or thirteen, only gifted children went to *bet midrash* to study the Torah with adults from the teachers of the Law.⁵ Moreover, if the boy demonstrated further ability, he went to one of the famous sages and stayed there for a number of years.⁶ This was the case of Paul, who studied “at the feet of Gamaliel” (Acts 22:3).

From his childhood Paul most likely went to a synagogue on sabbaths and feast-days.⁷ Participants of a synagogue were not restricted to male adults during the

¹Ibid., 952.

²Ibid., 950.

³Ibid., 951.

⁴Ibid.

⁵Ibid., 953.

⁶Ibid.

⁷Shemuel Safrai, “The Synagogue,” in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:930.

Second Temple period; women and children could join.¹

In a synagogue of the first century, Scripture reading was chosen from the Torah and the Prophets. The reading in Hebrew was accompanied by a translation: In Aramaic in Palestine and other Aramaic-speaking places, and in Greek or other vernacular languages elsewhere.²

There is no evidence of a formal reading from the Writings in a synagogue.³ Nevertheless, there was definitely an occasion for the Writings to be read: The beginning of a sermon. A sermon was preached when the head of the synagogue found an appropriate person who had a message.⁴ The actual scene of first-century sermons can be known only through the classical Midrashim; yet, the homilies in it should not be considered as the precise records of the sermons. Nevertheless, according to Joseph Heinemann, "there is one pattern which can be clearly recognized as a form created for and used in the live sermon: so-called proem."⁵ As an introduction to a sermon, "instead of starting from the first verse of the pericope and expounding it, it [a proem] begins

¹Safrai, "Education," 966-67.

²Safrai, "The Synagogue," 930.

³Ferguson, 544.

⁴Safrai, "The Synagogue," 932.

⁵Joseph Heinemann, "The Proem in the Aggadic Midrashim: A Form-Critical Study," in *Studies in Aggadah and Folk-Literature* (Jerusalem: Magnes Press, Hebrew University, 1971), 101.

invariably with a verse taken from elsewhere, mostly from the Hagiographa.”¹

The sermon was the bridge between the academic matters in the schools and the general audience.² “Morals were inculcated in sermons, and words of consolation and hope uttered.”³ By listening to this kind of sermon, Paul became familiar with many examples of applying the content of Scripture to various situations in his life.

Late talmudic sources state that in the synagogue there were public readings from the Five Scrolls on the feast days, including the wisdom book Ecclesiastes at Tabernacles.⁴ However, among the readings of the five books, only Esther at Purim is mentioned in the Mishnah and other tannaitic sources.⁵ Therefore, although Ecclesiastes might have been often read and studied at other occasions and other verses might have been read at Tabernacles, the public reading of the wisdom book at the feast in Paul’s days cannot be confirmed.

Furthermore, when Jewish people visited the Temple, they had an opportunity to listen to the passages of Scripture. Although daily worship at the Temple consisted mainly of the whole-offering of two lambs (one in the morning and another in the afternoon), prayers, reading of the Torah, and singing of psalms were added to the

¹Ibid. Then, “from this ‘remote’ verse the preacher proceeds to evolve a chain of expositions and interpretations until, at the very end of the proem, he arrives at the first verse of the pericope with which he concludes.” Ibid.

²Safrai, “Education,” 967.

³Ibid.

⁴Safrai, “The Synagogue,” 929.

⁵Ibid.

Temple service during the Second Temple period.¹

The study of Scripture was not limited to the formal setting like schools, synagogues, and the Temple. As Safrai describes, from the Second Temple period,

Torah study . . . became an integral part of ordinary Jewish life. The Torah was studied at all possible times, even if only a little at a time, one or two halakoth or a haggadic story during attendance at the synagogue for the morning or evening prayer, or at home in the evening. Some people formed groups of varying sizes and studied together on weekday nights or on the sabbath. . . . Torah study was the main feature of the group meals which were common in the Land of Israel as well as in the Diaspora. . . . The sound of Torah learning issuing from houses at night was a common phenomenon. . . . People learned Torah while walking.²

The informal study of Scripture as well as the formal settings strengthened their knowledge of the sacred texts.³

Furthermore, copies of individual books of Scripture were available in private, if not to all people.⁴ Paul most likely possessed his own copies of some parts of Scripture. Probably many of them were in Greek.

Beside the service, feast, and study settings, there were other occasions where

¹Shemuel Safrai, "The Temple," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:885.

²Safrai, "Education," 968-69.

³Regarding the Jews in Beroea, Acts 17:11 says: "These Jews were more receptive than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day (καθ' ἡμέραν) to see whether these things were so."

⁴1 Macc 1:55 says: "and offered incense at the doors of the houses and in the streets. The books of the law that they found they tore to pieces and burned with fire. Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king."

passages of Scripture were read, such as weddings and funerals.¹

Thus, the opportunities for contact with Scripture were abundant in Jewish life. The range of knowledge, of course, depended upon each person's ability and opportunities. In Paul's case, he must have known a great part of Scripture by heart. Considering the existence of witnesses "who have seen some rabbis of the old tradition who recited entire books of the Bible and became walking concordances of the Old Testament,"² it is not impossible to infer that Paul might have been one of them.

Yet, Scripture was not mere knowledge for Jews. It was literally their *laws* for not only religious matters but almost every aspect of their lives: "Personal and social ethics, family relationships, property, agriculture and even food and dress."³ Furthermore, Scripture was also their *bread of life*: When the people suffered, they received comfort from the sacred passages; when they were discouraged, the texts encouraged; when they were disappointed, the passages gave them hope. For Jews, Scripture was the source of power to live. It was almost impossible for them to think and

¹Shemuel Safrai, "Home and Family," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:759, 778-79.

²Joseph Bonsirven, *Exégèse Rabbiniqne et Exégèse Paulinienne* (Paris: Beauchesne et ses fils, 1938), 337; my translation.

³Shemuel Safrai, "Religion in Everyday Life," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:793.

do anything without Scripture. In a word: "The Jews were in very deed the people of a book."¹

Thus, it is obvious that Paul had a huge amount of knowledge of the sacred texts. Moreover, it should be noted that because of the oral way of communication in Paul's days, Scripture engraved on his heart was largely auditory memory. His memory of Scripture was not like that of most modern people who read their Bibles only with their eyes. The sacred texts in Paul's mind included vivid sounds, rhythm, and even melody,² as well as letters.

Before concluding this section, I discuss one implication about Paul's thorough knowledge of Scripture: His dealing with the context of Israel's Scripture in his composing. Paul's thorough memorization and devoted study of Scripture suggest that the texts engraved on his heart were not detached from their contexts. Rather, it is likely that when he heard or remembered a certain text, he spontaneously recalled its context.³ Or, he remembered a certain text, since he recognized that his context and that of the precursor text were similar to the context of the text. Therefore, it seems much safer to assume that when he used an OT text in writing, its original context naturally reflected

¹Gibson, 11. He further maintains that "the Old Testament formed for the mass of the people their entire literature. The nearest approach to anything of the same kind by which we can illustrate it is the position of the English Bible among the Puritans of the sixteenth and seventeenth centuries." Ibid.

²Melody, which was probably quite simple, was attached to his memory of Scripture in terms of not only Psalms but also other portions, since he likely often chanted them.

³Hays, *Echoes of Scripture*, 43. He expresses that Scriptural images were "in Paul's bones." Ibid.

the idea of his passage, than that he neglected the original context. This does not mean that for Paul the precursor text's meaning and its context were everything in his writing. Rather, he often found new significance in the sacred text.¹ Furthermore, he might have deliberately twisted the original meaning or context of the precursor text. Nevertheless, it was likely *difficult* for Paul to think of a sacred text separate from its context.² The conclusion regarding Paul's dealing with the original context, of course, should be made after the investigation of his passages.

From the investigation above, it is obvious that there was no more influential literary source in Paul's thinking than Israel's Scripture. He must have received considerable influence from the contemporary literature and culture; nevertheless,

¹Dodd maintains: "In general, . . . the writers of the New Testament, in making use of passages from the Old Testament, remain true to the main intention of their writers. Yet the actual meaning discovered in a given passage will seldom, in the nature of things, coincide precisely with that which it had in its original context. The transposition into a fresh situation involves a certain shift, nearly always an expansion, of the original scope of the passage." *According to the Scriptures*, 130.

²Although Paul's mere borrowing of a text without considering its context cannot be denied, its possibility seems slight because of his thorough study of Scripture. Dodd seems to refer to this kind of use, when he writes: "We must no doubt allow for the possibility that in some places we have before us nothing more than the rhetorical device of literary allusion, still common enough, and even more common in the period when the New Testament was produced. Such an allusion may stimulate the fancy and give liveliness to an argument which threatens to drag; at its best it may give perfectly legitimate aesthetic satisfaction; but there is not necessarily any deeper significance in it. I believe that such writers as Paul and the author to the Hebrews, both of them accomplished in Greek rhetoric, were not above employing such a device occasionally. We must allow these two at least, and possibly other New Testament writers, rhetorical license; though I believe the number of places where they have in fact availed themselves of it less than might appear at first sight." *The Old Testament in the New*, Facet Books Biblical Series 3 (Philadelphia: Fortress, 1963; first published by London: Athlone Press, 1952), 4.

compared with the overwhelming value of Scripture to Paul, the influence of all other sources should be considered as secondary.¹ Therefore, Hays's following statement is justified when he writes:

The vocabulary and cadences of Scripture—particularly of the LXX—are imprinted deeply on Paul's mind, and the great stories of Israel continue to serve for him as a fund of symbols and metaphors that condition his perception of the world, of God's promised deliverance of his people, and of his own identity and calling.²

Considering this central position of Scripture in Paul, the intertextual approach to his passages seems quite appropriate, since "his faith . . . is one whose articulation is inevitably intertextual in character, and Israel's Scripture is the 'determinate subtext that plays a constitutive role'³ in shaping his literary production."⁴

Paul's Original Audience's Knowledge of Scripture

Compared to Paul's circumstance, that of his original audience in Rome and Corinth is more difficult to know. Yet, several significant clues are provided. Here not only the independent information about the recipients but also Paul's presuppositions

¹Here only the *literary* sources are concerned. It is obvious that for Paul the encounter with Jesus on the road to Damascus and the Jesus Traditions were decisive in his life.

²Hays, *Echoes of Scripture*, 16.

³Thomas M. Greene, *The Light in Troy: Imitation and Discovery in Renaissance Poetry* (New Haven: Yale University Press, 1982), 50. Greene distinguishes these kinds of determinate "echoes" from "insignificant" ones in meanings of poems. Ibid.

⁴Hays, *Echoes of Scripture*, 16.

mentioned or implied in his letters are discussed, since their circumstance can be known often through the presuppositions.¹

First of all, Paul clearly presupposed that his recipients knew Israel's Scripture and that it was authoritative not only for him but also for them. This is obvious from his frequent reference to the words like "Scripture" (γραφή) or "it is written" (γέγραπται) in his letters.²

Second, before becoming Christians, many of the earliest believers were Jews, proselytes, and God-worshipping Gentiles, so-called *God-fearers*;³ they had already had opportunities to hear and learn Scripture in the synagogues. The book of Acts

¹Ibid., 28-9.

²Rom 1:17, 2:24, 3:10, 4:3, 17, 23, 8:36, 9:13, 17, 33, 10:5, 11, 15, 11:2, 8, 26, 12:19, 14:11, 15:3, 4, 9, 21, 1 Cor 1:19, 31, 2:9, 3:19, 9:9, 10, 10:7, 11, 14:21, 15:45, 54, 2 Cor 4:13, 8:15, 9:9. See E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1991), 3. Neill declares: "We have no evidence of any Christian community in the world which was not founded on the Old Testament." Neill and Wright, 198. There was, of course, a heretical view against the OT, like that of Marcion and Gnostics.

³Dunn asserts: "A high proportion of the earliest converts, perhaps all of them in the early days, would have been proselytes and God-fearers," since no doubt "many Gentiles were attracted to Judaism and attached themselves to the local synagogues in varying degrees of adherence." *Theology of Paul*, 16. The *God-fearers* were present not only in the synagogues but also in the Temple. Safrai, "The Synagogue," 921.

Despite the debate about *God-fearers* (θεοσεβής), I use the term here. Regarding this term, after investigating it in the literary sources and inscriptions, Paul R. Trebilco concludes: "Although θεοσεβής at times is probably an epithet given to a Jew (for example at Deliler), we do have cases where it certainly or almost certainly refers to Gentiles who were in a regular relationship with the synagogues. . . . The literary sources which mention God-worshippers suggest that they were a well-known group in Rome (e.g. Juvenal), Iconium, Thessalonica, Beroea, Corinth, Athens (Acts) and elsewhere (Josephus and Philo)." *Jewish Communities in Asia Minor* (Cambridge: Cambridge University Press, 1991), 164.

includes numerous cases of conversions of both Jews and Gentiles through Paul's mission at the synagogues: 9:20, 13:5, 14-42, 14:1, 17:1-4, 10-12, 17, 18:4, 7-8, 19, 19:8. Although Jews were not always understood and appreciated by their neighbors, Jewish life attracted many Gentiles in most areas of Jewish settlement in the Roman Empire, including Corinth and Rome itself, which the present study concerns.¹ For example, when Paul went to a synagogue in Corinth, he met some Greeks as well as Jews and tried to persuade them (Acts 18:4). Those Gentile worshipers of Israel's God were regularly involved with the synagogues.² Literary and archeological evidence which indicates the influence of Jews upon Roman people is more abundant, compared with the data about Corinth. For example, Josephus recorded that Fulvia, whose husband was an influential senator, Saturninus, a friend of the Emperor, Tiberius, was a proselyte.³ Thus, one should not infer that Gentile Christians in Corinth and Rome first encountered Scripture after they heard the Christian message; rather, it is more likely that many of them had already gained considerable knowledge of Israel's Scripture through the Jewish style of life which

¹M. Stern, "The Jewish Diaspora," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 1:158. Regarding Corinth, see p. 159; Italy, pp. 160-70. See also James D. G. Dunn, *The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity* (London: SCM; Philadelphia: TPI, 1991), 125.

²Trebilco, 164.

³Josephus *Jewish Antiquities* 18.3.5.82. For the proselytes or sympathizers to Judaism in Rome, see Harry J. Leon, *The Jews of Ancient Rome*, updated ed. (Peabody: Hendrickson, 1995), 250-56; regarding Fulvia, see *ibid.*, 17; John E. Stambaugh and David L. Balch, *The New Testament in Its Social Environment*, Library of Early Christianity, vol. 2 (Philadelphia: Westminster, 1986), 162.

they had followed or attached themselves to. When in the local churches there were converts who had limited knowledge of the OT, those who were well-versed in Scripture must have been delighted to share their knowledge with their sisters and brothers (cf. Acts 18:24-8).¹

Third, even after their conversions, until the dispute between Christians and Jews became divisive, the earliest Christians likely continued to attend the synagogues, since “there was nothing in the central elements of the worship of the Synagogue—the reading of the Scriptures, the discourse based on this, the prayers, . . . —in which Palestinian and Gentile Christians could not join.”²

Fourth, after the earliest Christian community started to organize their own worship, their style was deeply influenced by the Jewish one, although they had some distinctive features (e.g., *breaking bread*).³ Oesterley maintains that this Jewish influence upon the way of worship happened among both the Jewish and the Gentile Christians, since, in spite of various different views between them, the Gentile mission was considerably directed by the Jewish Christian leaders in Jerusalem (Acts 11:22; 15:22-3; Gal 2:11-2; 1 Thess 2:14).⁴ Although the worship style outside Jerusalem might have

¹Scripture in Greek itself, as a literary work, had very little influence upon Greek literature, except for a few cases. M. Stern, “The Jews in Greek and Latin Literature,” in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*, 2:1139-40.

²W. O. E. Oesterley, *The Jewish Background of the Christian Liturgy* (Gloucester: Peter Smith, 1965), 99.

³*Ibid.*, 84-154.

⁴*Ibid.*, 98-99.

been changed from the synagogue style to some extent, it seems safe to consider the significant Jewish influence even upon the local churches far from Jerusalem. Regarding the importance of Scripture in particular, the Gentile Christians most likely followed the Jewish manner; they had Scripture reading and exposition of it in their worship. It seems that the Roman Christian community was not an exception, despite some changes of its members. The first Jewish Christians in Rome had to leave once when Claudius ordered Jews expelled because of the instigation of Chrestus, probably referring to the dispute between Christians and Jews.¹ Probably at this point, the Christians in Rome left the synagogues and started to establish their own organization in several households.² When Paul wrote the letter to them, the recipients had already experienced the disturbances and changes. Nevertheless, the centrality of Scripture in their worship and in everyday life must have remained. Furthermore, it should be noted that when Paul wrote his letter, Priscilla and Aquila had returned to Rome and some believers were gathering in their house (Rom 16:3-5). This Jewish couple, with other Jewish Christians,³ must have

¹Suetonius *Divus Claudius* 25.4. Acts 18:2 also mentions Claudius's expulsion of Jews from Rome. Cassius Dio 60.6.6 refers to Claudius's desire to expel Jews, but the third-century historian reports that he was not able to do so because of their great numbers. Leon, 24; Dunn, *Romans 1-8*, WBC 38A (Dallas: Word Books, 1988), xlix.

²Even after Jews were permitted to return, the Emperor for a while prohibited them to have meetings in the synagogues. Wolfgang Wiefel, "The Jewish Community in Ancient Rome and the Origins of Roman Christianity," in *The Romans Debate*, rev. and exp. ed., ed. Karl P. Donfried (Peabody: Hendrickson, 1991), 94; Stambaugh and Balch, 162-63.

³Among the names mentioned in Rom 16, Andronicus, Junias, and Herodion are called "my [Paul's] kinsmen," and the reference to Mary betrays her origin by her name. Wiefel, 95.

promoted the reading and study of Scripture in their house church.

Fifth, Paul's constant use of scriptural vocabulary, phrases, and images suggests that Paul presupposed his original recipients' considerable knowledge of Scripture.¹ It seems true that, in the letters of Paul, who had a great amount of knowledge of Scripture, the frequent usage of scriptural terminology was inevitable. However, he could have explained some expressions, if he assumed that his recipients did not know them; yet, he did not do so. For example, as Dunn points out, Paul took for granted that his recipients were familiar with OT terms like *righteousness* and used them without explanation (e.g., Rom 1:17).² It should be noted that Paul expected his recipients to understand well his passages. He wrote in 2 Cor 1:13a: "For we write you nothing other than what you can read and also understand." Paul did not try to write enigmatic documents; he eagerly hoped to communicate with his recipients, although one should not assume that he was "a consummate communicator," as Hays points out.³ It is possible that Paul "may have been consistently presupposing knowledge that he ought not to have

¹Dunn, *Theology of Paul*, 16; Gordon D. Fee, *Philippians*, The InterVarsity Press New Testament Commentary Series (Downers Grove: InterVarsity Press, 1999), 23; Hays, 29.

²Dunn, *Theology of Paul*, 16.

³Richard B. Hays, "On the Rebound: A Response to Critiques of *Echoes of Scripture in the Letters of Paul*," in *Paul and the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders, JSNTSup 83, Studies in Scripture in Early Judaism and Christianity 1 (Sheffield: Sheffield, 1993), 86. Indeed, Paul sometimes failed; his hearers misunderstood his intention or felt it was difficult to understand his meanings. One of the cases is recorded in 1 Cor 5:9-13. Paul wrote that "(I did) not mean at all (that)" (οὐ πάντως) in 5:10 (my translation). Another case is mentioned in 2 Pet 3:16: "speaking of this as he does in all his letters. There are some things in them hard to understand."

presupposed.”¹ Nevertheless, the fact that Paul was able to expect his original hearers to understand what he was writing does suggest that he presupposed their knowledge and ability to grasp his meanings; and this presupposition must have reflected the original recipients’ real condition to some extent at least. In fact, Paul knew how much knowledge of Scripture they had when the first Corinthian members were converted, since he was the first evangelist and pastor for them (1 Cor 4:15). Furthermore, he should have had some opportunities to know their subsequent condition through his friends who visited Corinth and reported it to him, as Chloe’s people did (1 Cor 1:11). Compared with Paul’s familiarity with Corinthians, the information about the Roman believers must have been more limited. Nevertheless, in this case also he must have had some chances to obtain the information about them through his colleagues who visited Rome or came from the city, such as Priscilla and Aquila (Acts 18:1-2).

Sixth, the early Christians must have diligently studied Israel’s Scripture.

One can know that they were recommended to do so from 1 Tim 4:13, which says: “Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching.” They understood and believed that God’s saving work through the life, death, and resurrection of Jesus, and the birth and mission of His Church were the fulfillment of the prophecies in the sacred texts (Rom 1:2; 3:21; Matt 1:22; Luke 22:37; Acts 2:16-36; 13:17-41; 18:24-8; 26:22-3; 28:23, etc.). After pointing out that biblical interpretation in the New Testament Church was remarkably similar to that of Judaism, Ellis maintains that “in one fundamental respect the early Christian hermeneutic differed from that of other religious

¹Hays, “On the Rebound,” 86.

parties and theologies in Judaism, that is, in the christological exposition of the Scripture totally focused upon Jesus as the Messiah.”¹ This kind of understanding and conviction strongly motivated the early Christians to read and study their Bible, the Scripture of Israel. Moreover, for them Scripture was the book of instructions as well. For example, inheriting Jewish tradition, the early Christians often read and used Proverbs as *moral apophthegms*.²

Lastly, some church members must have possessed their own copies of individual books of Scripture.³ Some Jewish Christians had already obtained them before conversion.⁴ At the same time, even Gentiles were able to take possession of their own copies, as the case of an Ethiopian eunuch in Acts 8:27 shows, unless he had already become a proselyte.

Considering these conditions discussed above, it is reasonable to infer that the early Christians, including Paul’s original recipients, had considerable knowledge of Scripture, although it seems to have been not so enormous as Paul’s. Furthermore, because of their oral and auditory way of reading and studying, their memory must have been quite solid. Like the Jews’ and Paul’s case, the sacred texts in the early Christians’ minds included vivid sounds, melodies, and rhythm, as well as letters. It is likely that the

¹E. Earle Ellis, *Old Testament in Early Christianity*, 121.

²Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM, 1961), 275.

³Oesterley, 112.

⁴1 Macc 1:55.

knowledge of Scripture varied widely among the early Christians. Probably Paul did not expect that all of his recipients would have been able to catch his uses of Scripture when they first heard his letters read aloud in the meetings. Nevertheless, Paul must have been able to expect that some members of the communities had considerable knowledge of Israel's Scripture, and that they were able to catch and understand his uses of Scripture, if not all of the uses. The well-informed members could have explained the significance of Scripture in Paul's letters, when they found members who were not acquainted with Israel's sacred texts yet (cf. Acts 18:25-6).¹ Paul could have expected that because of the interaction, the whole community could have been able to understand his meanings, although misunderstanding, being unnoticed, or difficulty of understanding must have sometimes happened. In sum, I agree with Fee when he says: "To put it bluntly, we may rightly assume that these early Gentile believers knew the Old Testament—their only Bible!—infinitely better than most Christians do today."²

From the investigation above, it is clear that: (1) Paul had enormous knowledge of Scripture; (2) some original recipients of his letters also had considerable knowledge of their Bible, although their knowledge seems to have been not so huge as Paul's; (3) the knowledge of Scripture in Paul and his audience was mainly auditory memory; (4) Paul presupposed the recipients' knowledge of Scripture; and (5) Paul wrote the letters with the language and images of Scripture, expecting the apostle's original

¹This is the case that Jews taught another Jew. Jews' teaching Gentiles must have happened more frequently in the early Christian communities.

²Fee, 23.

recipients to understand the meanings in his passages.

CHAPTER IV

PAUL'S USE OF CANONICAL WISDOM BOOKS IN ROMANS AND THE CORINTHIAN LETTERS

General Conditions of Paul's Use of Scripture

Before examining specific texts, in order to know the general conditions of Paul's use of the OT, the ways of composing and reading the Pauline letters are discussed. From the passage composed by his secretary¹ and Paul's own statements about his handwriting at the end of the letters,² one can know that the apostle used a secretary when he wrote Romans, 1 Corinthians, Galatians, 2 Thessalonians, Colossians, and Philemon.³ Although he possibly wrote other letters without the help of a secretary, the use of one was likely Paul's custom. When Paul did not write by himself, he dictated.⁴ From the analysis of the passages that were likely dictated, E. Iliff Robson writes:

We shall in the written work of St Paul see more clearly than before the man of

¹Rom 16:22.

²1 Cor 16:21; Gal 6:11; 2 Thess 3:17; Col 4:18; and Phlm 19.

³Richards, 189; Jerome Murphy-O'Connor, *Paul the Letter-Writer: His World, His Options, His Skills* (Collegeville, Minn.: Liturgical, 1995), 6-7.

⁴Roles of an ancient secretary in composing a letter can be categorized into (1) a recorder, (2) an editor, (3) a coauthor, and (4) a substitute author. Richards, 23-53; Murphy-O'Connor, 8-19. In Paul's case, the fourth option is excluded. Richards, 195.

action. He writes, in great part, as he preached or talked or argued. We shall no longer wonder at his sudden 'going off at tangents' or his anacolutha; they bring us nearer the man and tell us how he spoke and moved, as well as thought, in lecture-room or market-place.¹

When Paul's original recipients received his letters, they were read aloud, unlike modern letters which are so read only at special occasions.² It should be noted that regarding many sections which Paul dictated, reading aloud those passages was a reproduction of his *speaking*, but not writing. The original recipients were listening to Paul's *voice* through the person who was reading the letters aloud. Richards points out that Romans in particular "contains the strongest oral features."³ Murphy-O'Connor asserts that "an identical claim can be made for 2 Corinthians 10-13."⁴

Paul's way of composing and his recipients' way of receiving suggest four significant points for the present study. First, the aspect of sound and rhythm has to

¹E. Iliff Robson, "Composition and Dictation in New Testament Books," *Journal of Theological Studies* 18 (1916): 301.

²1 Thess 5:27 says: "I solemnly command you by the Lord that this letter *be read to all of them*"; emphasis supplied. As discussed previously, in the Hellenistic age, "silent reading was virtually unknown; even in private one read aloud (cf. Acts 8:30)." Ferguson, 122.

³Richards, 171. Regarding Romans, he suggests "the strongest possibility of being all or partly *ipsissima verba Pauli viva voce*" (ibid.).

⁴Murphy-O'Connor, 34. He maintains that 2 Corinthians is a composite of two letters (2 Cor 1-9 and 10-13). Ibid., 7; see also his "The Second Letter to the Corinthians," in *The New Jerome Biblical Commentary* (Englewood Cliffs: Prentice Hall, 1990), 816. Nevertheless, he does not consider 2 Cor 10-13 *the severe letter* (2:3, 4, 7:8, 12).

reflect the criteria used for identifying Paul's use of the OT,¹ since it is likely that he was well aware of this oral way of communication between his recipients and himself, and that he composed his letters accordingly.

Second, considering his recipients' way of receiving, Paul likely used the Greek version of the OT in his letters, although it cannot be denied that he might have used the Hebrew as well in some cases. In order for the listeners to catch the voices of the OT, the usage of the same words that came from Scripture in the same language as the recipients' is more *hearer-friendly* than the usage of synonyms or different words that Paul translated from another language. The broad consensus that Paul's primary *Vorlage* was the Greek translation of Israel's Scripture may be explained by this assumption, although Paul must have used it without considering the effect of the hearing process.²

Third, the important role of oral communication in the ancient society has to be involved in answering a historical question: In what degree could Paul's original recipients catch his uses of the OT? Ancient people read aloud partially because they

¹Considering the oral and auditive way of communication in antiquity, the use of the term *echo* seems quite appropriate to convey the reality in Paul and his original recipients through Scripture and his letters, although I am not using the term in this study. The use of musical metaphors is also fitting in the studies of Pauline letters and other NT books. One of the most sophisticated expressions may be Hays's following words: "The 'original' meaning of the scriptural text, then, by no means dictates Paul's interpretation, but it hovers in the background to provide a *cantus firmus* against which a *cantus figuratus* can be sung." *Echoes of Scripture*, 178. It should be noted that the expression *hearing* can be used in both a metaphorical sense and a literal one.

²The use of the Greek version of Scripture in quotations is not exclusive to Paul. Stanley points out: "Apart from the Qumran materials and the rabbinic corpus, nearly all of the biblical quotations adduced by Jewish and Christian authors during the Hellenistic and early Roman periods show signs of having been taken from some sort of Greek translation, and not directly from the Hebrew." Stanley, *Paul and Language*, 41.

knew that doing so promoted their memorization of texts. Moreover, it should be noted that reading aloud and hearing of texts give a quite good effect on evoking the memory as well.¹ This auditory effect can be explained with the similar condition of music. Suppose that a short melody composed before is *quoted* in a certain later work. Obviously it is much easier for ordinary people to recognize the presence of the *quotation* by singing the music or listening to the music played than by reading the music score silently.² Thus, one can assume that the original recipients' chance to catch Paul's uses of the OT could have been much greater than that of most modern readers who mainly do silent reading. John D. Harvey suggests that "the aural audience was capable of perceiving—consciously

¹Regarding verbal correspondences in Homer's works, Eric A. Havelock points out that "it was the ear, not the eye, that had to be seduced and led on by such arrangements, relying on the actual sounds of identical or similar words enclosed in similar sounding formulas and paragraphs." "The Alphabetization of Homer," in *Communication Arts in the Ancient World*, ed. Eric A. Havelock and Jackson P. Hershbelle (New York: Hastings House, 1978), 14.

²Moyise appropriately provides a familiar example: "A popular game show on television required contestants to guess the title of a piece of a music from its opening bars. Sometimes, the winner managed this from just two notes. Similarly, not many words are necessary to evoke Israel's Passover or Exile. The themes are so well known (and repeated liturgically) that a seemingly innocuous mention of 'doorposts' (in the appropriate language, of course) might well be sufficient." "Intertextuality," 19.

Likewise, Joachim Jeremias points out: In the Judaism of the first century, "when large parts of scripture were known off by heart, it was regularly the custom to quote only the beginning of a passage, even if its continuation were kept in mind." Then he refers to Rom 3:4b as an example in the NT; the use of "quote" is due to Jeremias's choice. *New Testament Theology: The Proclamation of Jesus* (New York: Scribner, 1971), 54-55.

or unconsciously—connections between spoken words separated by considerable time and verbiage.”¹

Fourth, one should consider the possible influence of the secretary’s editing on *Paul’s* passages. For example, investigators have to be careful when they refer to Paul’s *usual* style or vocabulary.² The *unusual* features may come from the influence of his secretary, and not from his use of another source.

In sum, the expected general features of use of Scripture in the Pauline letters are: (1) the oral and auditive way of communication should have reflected on the way of using Scripture in the letters; (2) Paul likely used the Greek version of Israel’s Scripture, which was more hearer-friendly than translating the Hebrew texts; (3) because of the oral way of communication, Paul could have expected that his audience would have caught his uses of Scripture fused in the letters; and (4) Paul’s use of a secretary suggests that the helper’s influence might have been contained in *the apostle’s* passages.

¹John D. Harvey, *Listening to the Text: Oral Patterning in Paul’s Letters* (Grand Rapids: Baker, 1998), 59. Harvey’s suggestion is about the audience’s ability to recognize parallels or symmetry within a work that was read aloud. Yet, this can be applied to the audience’s capability to catch uses of other works in an aural performance.

²Richards concludes his book about Paul’s use of a secretary by writing: “It is not acceptable to sideline the issue and proceed as if the letters were solely the words and thoughts of Paul. In view of the diverse yet recognized and acceptable ways of using a secretary, there are far-reaching consequences on such issues as how completely ‘Pauline’ are the letters’ thoughts, contents, argumentation, organization, style, or vocabulary. If one does not attempt the secretary question, then he must beware of speaking of items in the letters as ‘non-Pauline’. Even if Paul exercised much control over his secretary, there was more influence possible from a secretary than many modern exegetes have allowed” (201). Murphy-O’Connor declares that “the argument from style, which has been used to determine the authenticity and inauthenticity of certain letters, can no longer be considered valid.” *Paul the Letter-Writer*, 34.

In the next section, various criteria are applied to specific texts of Romans and the Corinthian letters to identify and investigate Paul's use of wisdom literature. The first subject of the examination is the apostle's use of Job. In the following sections, most likely cases are first presented, and then probable cases and significant parallels are discussed.

Paul's Use of Job in Romans and the Corinthian Letters

Most Likely Cases

Job 41:3 in Rom 11:35

Paul	LXX	MT
<p><u>ἢ τίς</u> <u>προέδωκεν</u> αὐτῷ, <u>καὶ</u> ἀνταποδοθήσεται αὐτῷ</p>	<p><u>ἢ τίς</u> ἀντιστήσεται μοι <u>καὶ</u> ὑπομενεῖ¹</p>	<p>מִי הַקִּדְמָנִי וְאֶשְׁלֶם</p>
<p><u>Or who has given</u> a gift to him, to receive a gift in return?</p>	<p><u>Or who</u> will resist me, and abide?²</p>	<p><u>Who hath given</u> Me anything beforehand, that I should repay him?³</p>

¹In the present study, the texts of the LXX are taken from Alfred Rahlfs, ed., *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes*, 2 vols. (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1935). However, the Sirach texts of the LXX are taken from Joseph Ziegler, ed., *Septuaginta: Sapientia Iesu Filii Sirach* (Göttingen: Vandenhoeck & Ruprecht, 1965). For the reason for adopting Ziegler's texts, see the beginning of the section on Paul's use of Sirach in the next chapter.

²In the present study, the translations of the LXX texts are taken from Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English*, unless otherwise stated. When Brenton's Greek texts are different from Rahlfs's, I mention the difference.

³This translation is taken from *The Holy Scriptures According to the Masoretic Text: A New Translation with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities* (Philadelphia: Jewish Publication Society, 1917).

Analysis of the case

With other numerous scholars, *NTG*, *GNT*, Ellis, and Koch agree in explaining that Paul had Job 41:3 in his mind when he wrote Rom 11:35. Even Stanley says that “there is no doubt that the words of Rom 11.34-5 were taken directly from the biblical text (= Isa 40.13 + Job 41.3),” although he excludes this case from his investigation because of his strict criteria for determining which case is “citation.”¹

However, there are some scholars who do not have certainty about Paul’s use of Job 41:3 there. For example, Hübner does not consider the OT text in Rom 11:35 as “allusion” or “quotation.”² Although Joseph A. Fitzmyer refers to the possibility that the Pauline passage may be a quotation from Job 41:3 or an allusion to other texts (Job 35:7, 41:1), he writes that “the OT text is uncertain.”³ David L. Bartlett writes that in Rom 11:35 “Paul quotes Isa. 40:13 and Job 35:7.”⁴

In fact, even those asserting that Paul used Job 41:3 in Rom 11:35 almost unanimously admit that the Pauline text differs considerably from the OT text. Therefore, it is better to confirm whether this is the case or not.

First, the relation of Rom 11:35 to its surroundings is investigated. Although

¹Stanley, *Paul and Language*, 171; yet, he provides a helpful textual analysis on this case (191-92).

²Hübner, 190-91. He does not include Job 41:3 of MT in his table.

³J. A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, AB (New York: Doubleday, 1993), 635.

⁴David L. Bartlett, *The Shape of Scriptural Authority* (Philadelphia: Fortress, 1983), 102.

Paul did not use an explicit formula there, it is quite certain that in the previous verse Paul used Isa 40:13,¹ inserting γὰρ as an implicit introductory formula. The existence of the use of Isa 40:13 may be a clue which indicates that the next verse is also the use of an OT text. Paul sometimes used combined OT texts in his passages (Rom 3:10-18; 9:25-27; 9:33; 10:6-8; 11:8; 1 Cor 15:54-55; 2 Cor 6:16-18; and Gal 3:10).² Furthermore, the following part of Paul's context also gives a clue which may show his use of Job 41:3 because the idea that everything is God's is shared between Job 41:3b and Rom 11:36a, although the wordings are quite different.³

Next, the verbal elements of Rom 11:35 and Job 41:3a are examined. Paul's text is closer to MT than to LXX, which is generally recognized as his *Vorlage* in his use of Israel's Scripture.

It should be noted that if texts of LXX are categorized into a literary or free translation from its archetype, the LXX version of Job is known as the latter.⁴ Job 41:3a may be a typical case of free translation.

At the same time, however, even many modern OT scholars emend the verse. For example, Marvin H. Pope renders it "Who could confront him [Leviathan]

¹Bartlett, Ellis, Fitzmyer, *GNT*, Hübner, Koch, *NTG*, and Stanley all agree on this point.

²Stanley, *Paul and Language*, 258-59.

³This is so, only if one does not emend Job 41:3b. However, many scholars do. Their emendation will be explained later.

⁴Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, rev. and enl. 2d ed. (Jerusalem: Simor, 1997), 18.

unscathed?”¹ An exception is the translations by Jewish Publication Society. The 1917 edition of *The Holy Scriptures According to the Masoretic Text* by the Society does not emend the verse and translates it as follows: “Who hath given Me anything beforehand, that I should repay him?” This reading is quite similar to Paul’s passage. The 1985 and 1999 versions of *Tanakh* by the Society do not emend the verse either, but render it differently: “Whoever confronts Me I will requite.”

In both Rom 11:35 and Job 41:3a of MT, the objective pronoun or suffix of the first verb refers to God,² while in many translations it refers to Leviathan. Therefore, the strong similarity is evident when this Pauline passage and the literal translation of the MT verse, such as the one of the Jewish Publication Society (1917 version), are compared. The only substantial difference is a grammatical one, the person of the pronoun: third person in Romans, first person in Job. Because of the contributions of past studies on Paul’s direct use of Scripture, it has been confirmed that, along with contemporary writers, the apostle sometimes changed the grammar of source texts in his context, including person of pronouns (Deut 32:21 in Rom 10:19; Deut 29:3 and Isa 29:10 in Rom 11:8).³ Considering the above analysis, therefore, I conclude with certainty that Paul had the Hebrew text of Job 41:3 in mind when he wrote Rom 11:35.

¹Marvin H. Pope, *Job: Introduction, Translation, and Notes*, AB 15 (New York: Doubleday, 1973), 335, 337.

²In LXX, too, it refers to God.

³Stanley, *Paul and Language*, 143-44, 159-60; Koch, 110-11.

Significance of Job 41:3 in the Pauline context

The relevance of the passage of Job to Paul's context can be made clear when one compares this case with 1 Cor 2:16, where he used the same OT passage, Isa 40:13, as in Rom 11:34.¹ In 1 Cor 2:6-16 Paul insisted that ὁ πνευματικός ("the spiritual person") has the mind of Christ and, therefore, can discern everything, while ψυχικός ἄνθρωπος ("the unspiritual person") cannot do that. In Rom 11:33-34, Paul emphasized the depth of God's wisdom and knowledge. At the same time, just as in 1 Cor 2:6-16, he does *not* say in Romans that "it is impossible to understand God's plan of salvation." In fact, Paul did try to explain it from the very beginning of the letter to 11:32. Rather, Paul believed: Although God's wisdom is too deep to be completely understood, now in Christ His secret plan has been disclosed.

Thus, regarding the significance of Isa 40:13 which Paul used, his intention is not substantially different between 1 Cor 2:16 and Rom 11:34.² Then, the problem is why Paul added Job 41:3 only in Rom 11:35.

In Rom 1-11, Paul explicated "the righteousness of God through the faithfulness of Jesus Christ for all who believe" (δικαιοσύνη θεοῦ διὰ πίστεως Ἰησοῦ

¹For a detailed exegesis of 1 Cor 2:6-16 with a comparison between the verses and Rom 11:34-35, see Anthony Tyrrell Hanson, "A Quasi-Gnostic Pauline Midrash: 1 Corinthians 2.6-16," in *The New Testament Interpretation of Scripture* (London: SPCK, 1980), 21-96. This study includes many valuable insights that helped me to examine Paul's use of Job 41:3 in Rom 11:35.

²Ibid., 78-84.

Χριστοῦ εἰς πάντας τοὺς πιστεύοντας).¹ Paul wrote that any sinner is “justified by his grace as a gift, through the redemption that is in Christ Jesus” (Rom 3:24). In other words, justification is *given* to sinners *by God*. In Rom 11:35-36, where Paul concluded his exposition on the righteousness of God, he repeated this point by using Job 41:3.²

By contrast to this argumentation that deals comprehensively with the righteousness of God in Romans, Paul did not directly expound the concept in 1 Corinthians. Furthermore, while in Rom 1-11, Paul included God’s creature in his discussion (1:20-25; 8:19-23; 9:20-24), in 1 Cor 1-2 he did not focus on the theme. Although in Rom 11:34, the use of Isa 40:13 already gives “overtones of God’s creative activity” to Paul’s passages, the connotation is strengthened by adding God’s high-handed response to Job with showing His creature.³

Although the wordings of Job 41:3b and Rom 11:36a are different, the OT passage well fits Paul’s argumentation: In God’s plan of salvation, He has the absolute “initiative”;⁴ nobody can give God anything to receive His righteousness in return, since “everything under the heavens is” God’s (Job 41:3b).⁵ Moo correctly points out:

Paul’s affirmation of the centrality of God in all of creation may relate specifically

¹Rom 3:22; as the translation above indicates, I read πίστεως Ἰησοῦ Χριστοῦ as the subjective genitive.

²Hanson, 90-91.

³Ibid., 91.

⁴James D. G. Dunn, *Romans: 9-16*, WBC 38B (Waco: Word, 1988), 701.

⁵This translation is taken from the 1985 version of *Tanakh* by Jewish Publication Society.

to v. 35—no one is in a position to demand anything from God, for he is . . . —but probably reflects on all of vv. 33-35.¹

In fact, although MT does not have “for” in Job 41:3b, Paul put ὅτι before the words “from him and through him and to him are all things.”² This may suggest that Paul used both Job 41:3a and 41:3b in Rom 11:35-36a. He might have modified Job 41:3b, added other meanings, and created his own verse to fit the following praise: “To him be the glory forever. Amen” (Rom 11:36b).

It should be noted that Job 41:3b of LXX is close to MT, unlike Job 41:3a. Yet, many scholars emend this verse, too, and translate it as “under all the heaven, who? (or no one!)” However, only when one reads the text of MT or LXX just as it is, does Paul’s passage make the best sense, as the above analysis shows.

Thus, with Isa 40:13, Job 41:3 functions as a device that summarizes and concludes Paul’s exposition on the righteousness of God in Romans. Probably Paul could not have been able to find any other OT verse that can work as does Job 41:3 in his context. In fact, in Israel’s Scripture it is difficult to find any passage which includes both God’s overwhelming creative work and the connotation of justification.³ The use of Job 41:3 in Rom 11:35 could have reminded Paul’s original audience that through the

¹Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 743.

²Job 41:3b of LXX has εἰ before the words πᾶσα ἡ ὑπ’ οὐρανὸν ἐμή ἐστιν.

³Yet, it is noteworthy that in Gen 15:5-6, which Paul used in Rom 4 and Gal 3:6 to explicate justification by faith, God showed Abram His creation, the stars of the heaven, and asked him to count them. There is certainly a parallel between this scene and the one of Job 40-42 where God asked Job questions about creation.

faithfulness of Jesus Christ all who believe in Him are justified by the Father, who is the Creator of all.¹

If I borrow Stanley's distinction between "combined quotations" and "conflated quotations," I judge that Paul's use of Isa 40:13 and Job 41:3 in Rom 11:34-35 may be categorized as the latter. Stanley explains:

In the former [combined quotations], the individual verses stand on a relatively equal footing and retain a measure of their original independence; in the latter [conflated quotations], one verse is clearly dominant and the other subordinate.²

According to my reading above, Job 41:3 is dominant in Paul's context. Nevertheless, whether Isa 40:13 is merely subordinate must be confirmed by a careful investigation, which is beyond the scope of the present study. It seems clear at this point that Job 41:3 is not subordinate in Rom 11:34-35.

Furthermore, it should be noted that Job 41:3 is located in one of the climaxes of the wisdom book.³ The saying is God's answer to Job, who earnestly asked Him to respond. It may be one of the key passages to grasp the meaning of this wisdom book. It is possible that Paul read and understood the verses in this way.

Considering both the importance of Job 41:3 in Romans and the weight that

¹Hanson, 91.

²Stanley, *Paul and Language*, 259.

³It seems that there are several climaxes in Job. I suggest four of them: 1:21-22 and 2:10 where Job praises God and rejects to curse Him despite the severe suffering; chap. 31 where Job ends his speech to defend his innocence; chaps. 40:1-42:6 where God responds to Job; and 42:7-17 where Job is restored.

the OT passage has in the wisdom book, I conclude that the use of Job 41:3 has great significance in the Pauline context.

Job 5:13 in 1 Cor 3:19b

Paul	LXX	MT
<p>γέγραπται γάρ, <u>ὁ δρασσόμενος</u> <u>τοὺς σοφοὺς</u> <u>ἐν τῇ πανουργίᾳ αὐτῶν.</u></p>	<p><u>ὁ καταλαμβάνων</u> <u>σοφοὺς</u> <u>ἐν τῇ φρονήσει,</u> <u>βουλὴν δὲ πολυπλόκων</u> <u>ἐξέστησεν.</u></p>	<p><u>לכד</u> <u>חכמים</u> <u>בערמם</u> <u>ועצת נפחלים נמקרה:</u></p>
<p>For it is written, <u>“He catches</u> <u>the wise</u> <u>in their craftiness.”</u></p>	<p><u>who takes</u> <u>the wise</u> <u>in their wisdom,</u> and subverts the counsel of the crafty</p>	<p><u>He taketh</u> <u>the wise</u> <u>in their own craftiness;</u> and the counsel of the wily is carried headlong.¹</p>

Analysis of the case

As mentioned earlier, this is the only case in which Hübner, *NTG*, *GNT*, Ellis, Koch, and Stanley all agree in considering that Paul *cited* the book of Job. In fact, the probability of the case is overwhelming when some criteria are applied to 1 Cor 3:19. Paul used an explicit introductory formula (γέγραπται γάρ) there. This is the only use of Job with an explicit introductory formula, not only in Pauline letters but also in the New

¹This translation is taken from *The Holy Scriptures According to the Masoretic Text* by the Jewish Publication Society.

Testament.¹ When the wordings between Paul's passage and the LXX are compared, the strong similarity is made clear. Although some differences can be seen, the form or structure of the two sentences is the same: 'O + a participle + an objective noun + ἐν τῇ + a noun. As the translations above clearly show, the same idea is shared between Paul's passage and LXX or MT. Therefore, one can easily conclude that Paul used Job 5:13 when he wrote 1 Cor 3:19, although the Pauline passage has significant differences from LXX, which is his usual *Vorlage*, as in his use of Job 41:3 in Rom 11:35.²

Significance of Job 5:13 in the Pauline context

By the report of Chloe's people, Paul was informed that "there are quarrels" in the Corinthian church (1 Cor 1:11). To solve this problem was one of the apostle's main purposes in writing this letter. He was convinced that the cause of the schism and other problems in the church was the people who were boasting of their wisdom. Paul insisted that the word of the Cross (1:18) cannot be harmonized with the worldly wisdom which did not accept the Cross; rather, they are antithetical.

In this speech about the barren wisdom and the true Wisdom, Christ crucified (1:30), 1 Cor 3:18-23 functions as a summary of the argument which he has developed up

¹This statement seems more precise than the frequently stated view that Job 5:13 in 1 Cor 3:19 is the only *quotation* from the OT book in the New Testament. Gordon Fee's expression seems more appropriate than this view when he carefully calls this case "the only direct citation of Job in the NT." *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 152.

²For a textual analysis of this verse, see Stanley, *Paul and Language*, 189-94.

to that point and a counsel based upon it.¹ Paul wrote in 3:21b: "So let no one boast of men."² This counsel is directly addressed to the problem stated in 1:11-12.

Paul used Job 5:13 in 1 Cor 3:19 in the context explained above. At first glance, he seems to have simply repeated the same point that he had made with the use of Isa 29:14 in 1 Cor 1:19.³ However, the significance of the Jobian passage in Paul's context can be suggested when the context of the OT verse is examined. Job 5:10-17 reads:

- vs. 10 He [God] gives rain on the earth and sends waters on the fields;
- vs. 11 *he sets on high those who are lowly, and those who mourn are lifted to safety.*
- vs. 12 He frustrates the devices of the crafty, so that their hands achieve no success.
- vs. 13 He takes the wise in their own craftiness; and the schemes of the wily are brought to a quick end.
- vs. 14 They meet with darkness in the daytime, and grope at noonday as in the night.
- vs. 15 *But he saves the needy from the sword of their mouth, from the hand of the mighty.*
- vs. 16 *So the poor have hope, and injustice shuts its mouth.*
- vs. 17 *How happy is the one whom God reproves; therefore do not despise the discipline of the Almighty.*⁴

As Hays observes, these passages include two themes discussed in 1 Corinthians. First is the uplifting of those regarded as lowly (Job 5:11), stated in 1 Cor 1:26-28.⁵ Second is

¹R. B. Hays, *First Corinthians*, IBC (Louisville: John Knox, 1997), 58-60.

²This translation is taken from the Revised Standard Version.

³1 Cor 1:19 says: "For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart'."

⁴Emphasis supplied.

⁵Hays, *First Corinthians*, 59.

the treatment of the poor (Job 5:15-16), discussed in 1 Cor 11:17-34.¹ Thus, the context of Job 5:13 includes a theme of Paul's previous passages and that of the following passages. Thus, on the one hand, when readers or hearers of Paul's letter consider the context of Job 5:13, they could be reminded of the point that he made in 1 Cor 1:26-28. On the other hand, if they are reminded of the context of Job when they hear Paul's use of the book in 1 Cor 3:19, they could be prepared for listening to the apostle's counsel for their way of celebration of the Lord's Supper. In a word, the use of Job in 1 Cor 3:19 artfully functions as a mediation that connects the previous part of the letter with the following one.

Nonetheless, the present study focuses on Paul's intention, not appreciation of his letter as an art. I have to ask whether the phenomenon stated above was the apostle's intention or not. There seem to be three points to solve this question.

First, Paul's knowledge of Israel's Scripture should be considered. As mentioned earlier, Paul knew Scripture extremely well. When he addressed issues in his writing or dictating, he was able to recall many OT passages related to the themes. Second, in 1 Cor 3:19 Paul used an explicit introductory formula. This clearly shows his intention to turn the original audience's eyes or ears to the OT passage, although he might simply have tried to show that his argument had scriptural basis. Third, there is one more parallel between the passages of Job 5:10-17 and 1 Corinthians: God's correction of His people. At the end of Paul's counsel about the Lord's Supper, he referred to God's discipline of believers because of their wrong treatment of the poor (1 Cor 11:27-34). In

¹Ibid., 60.

the same way, just after Eliphaz referred to the hope of the poor, he said: "How happy is the one whom God reproves; therefore do not despise the discipline of the Almighty" (Job 5:17).

Because of these points, I judge that it is more reasonable to understand that Paul wrote his letter being aware of the immediate context of Job 5:13 than that the strong parallel is accidental. It is possible to say that the apostle wrote 1 Corinthians by following the immediate context of Job 5:13, at least in part. Considering the analysis above, I conclude that Paul's use of Job 5:13 is highly significant in his context.

Before ending this section, I discuss Paul's attitude to the sayings of Eliphaz. In the concluding section of the book of Job, God was angry against Eliphaz, saying that "you have not spoken of me what is right, as my servant Job has."¹ In spite of the fact that Paul knew the larger context of the book, he treated Eliphaz's sayings as Scripture. This suggests that Paul did not think that certain characters' sayings in Scripture can be neglected or considered as evil simply because of their wrong faith, thinking, or attitude. For the apostle a fact that something has been recorded was highly meaningful, as he wrote in Rom 4:24 and 1 Cor 10:11 that it has been *written for us*. He believed that words written in Scripture had relevance to him and his audience, even when the original setting of the words seemed uninspiring.²

¹Job 42:7.

²Paul's attitude to Eliphaz's words may be similar to the apostle's use of Gen 21:10 in Gal 4:30, although God approved Sarah's demand in the original setting. Regarding this case, F. F. Bruce states: "It is, however, noteworthy that Sarah's uncharitable demand, 'Drive out the slavegirl and her son . . .', is treated here not simply as something which scripture records but as something which scripture *says* (cf. the use of

Probable Cases

Job 2:6 in 1 Cor 5:4-5

Paul

LXX

συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
 πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου
 ἡμῶν Ἰησοῦ,
 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς
 ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ
 ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

When you are assembled, and my spirit is
 present, with the power of our Lord Jesus,
 you are to deliver this man to Satan for
 the destruction of the flesh, that his spirit
 may be saved in the day of the Lord
 Jesus.¹

εἶπεν δὲ ὁ κύριος
τῷ διαβόλῳ Ἰδοὺ παραδίδωμί σοι αὐτόν,
 μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον.

And the Lord said to the devil, “Behold, I
deliver him up to thee; only save his life.”

Analysis of the case

Neither Hübner, *NTG*, nor *GNT* includes this case in their lists; however, several scholars have suggested the possibility that Job 2:6 was in Paul’s mind when he wrote 1 Cor 5:5. For example, Brian S. Rosner suggests that “this background [Job 2:6] is a possible avenue for understanding 1 Corinthians 5:5.”² Nevertheless, admitting the

ἡ γραφή as subject in 3:8). Whatever moral or legal issues might be raised by Sarah’s demand in its historical setting, Paul treats it as the word of scripture—in effect, as the word of God.” *The Epistle to the Galatians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1982), 224-25.

¹This translation is taken from the Revised Standard Version.

²Rosner, 85.

possibility of Paul's use of Job, some scholars do not find special significance of the use in Paul's context.¹

Both Job 2:6 and 1 Cor 5:4-5 have the same expression, "hand over someone to Satan." The same verb παραδίδωμι is used. In the LXX, the combination of διάβολος and παραδίδωμι can be found only in Job 2:6. This seems to suggest that this OT passage was in Paul's mind when he wrote 1 Cor 5:4-5. Furthermore, there are three thematic parallels. First, as Göran Forkman points out, in both passages the purpose of "hand over him to Satan" is not death.² In Job, Satan was not permitted to kill the righteous man; for Paul, the purpose of the expulsion was the immoral man's salvation. Second, in both cases a circumstance of gathering is involved. The book of Job referred to the assembly of angels (1:6 and 2:1); Paul wrote that his spirit was with the Corinthian gathering (συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος) in 1 Cor 5:4.³ Third, although Satan was involved in both cases, he was merely an agent of God; the ultimate authority came from God or the Lord. In Job, Satan was only *permitted* to torment Job; for Paul, Satan, the enemy of the church, could be *used* as God's agent to save the immoral man.⁴

¹Hays writes that "the faint echo of Job does not give us much help in understanding the passage." *First Corinthians*, 85.

²Göran Forkman, *The Limits of the Religious Community: Expulsion from the Religious Community Within the Qumran Sect, Within Rabbinic Judaism, and Within Primitive Christianity* (Lund: Gleerup, 1972), 143.

³In 2 Cor 2:10-11 where Paul wrote about forgiveness for a man, he used the second person plural "you" and referred to Satan, as in 1 Cor 5:4-5.

⁴Timothy C. G. Thornton, "Satan: God's Agent for Punishing," *ExpTim* 83 (1972): 151-52.

Considering these shared elements, it is possible to say even that there is a structural parallel in Job 2:6 and 1 Cor 5:4-5. There is, of course, a difference between them: Job was depicted as righteous, whereas the man in 1 Cor 5:4-5 was rebuked. Nevertheless, it is probable that for Paul's argument in 1 Cor 5:4-5 the parallels were more significant than this difference. In other words, Paul's purpose or reasons for using Job 2:6 might not have been related to Job's integrity but to other points in the OT passage. I will suggest the possible reasons and significance of the use in the next section. Here I end this analysis with concluding only that the OT passage was probably in Paul's mind when he wrote 1 Cor 5:4-5.

Significance of Job 2:6 in the Pauline context

Considering the shared points between 1 Cor 5:4-5 and Job 2:6, one can grasp how Paul understood church discipline. Paul seems to have comprehended that church discipline must be done considering three important points. First, for Paul, church discipline should be practiced by the whole *assembly*. It should not be done by only a prominent leader (e.g., an elder of the church or Paul). Second, the purpose of the discipline was not expulsion itself, but *salvation* of the rebuked. Third, the authority of church discipline came from the *Lord*. In 1 Cor 5:4-5, Paul referred to "Lord" three times: "In the name of the Lord Jesus"; "with the power of our Lord Jesus"; and "in the day of the Lord." Although Satan was used in the discipline, he should be considered as a mere agent of the Lord Jesus. Thus, Job 2:6 is significant to understand Paul's intentions in 1 Cor 5:4-5 and his ecclesiology.

Job 2:6-7 in 2 Cor 12:7

Paul

καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ
ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με
κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

... even considering the exceptional
character of the revelations. Therefore, to
keep me from being too elated, a thorn
was given me in the flesh, a messenger of
Satan to torment me, to keep me from
being too elated.

LXX

εἶπεν δὲ ὁ κύριος τῷ διαβόλῳ Ἴδοὺ
παραδίδωμί σοι αὐτόν, μόνον τὴν ψυχὴν
αὐτοῦ διαφύλαξον. Ἐξῆλθεν δὲ ὁ
διάβολος ἀπὸ τοῦ κυρίου καὶ ἔπαισεν
τὸν Ἰωβ ἔλκει πονηρῶ ἀπὸ ποδῶν ἕως
κεφαλῆς.

And the Lord said to the devil, Behold, I
deliver him up to thee; only save his life.
So the devil went out from the Lord, and
smote Job with sore boils from his feet to
his head.

Analysis of the case

Hübner and *GNT* include this case in their list. Some other scholars also point out a parallel between Job's situation and Paul's. For example, Paul Barnett writes: "The juxtaposition of 'was given [by God]' and 'messenger of Satan' recalls the early chapters of Job, where God allows Satan to afflict Job's household (Job 1:12), then his person (Job 2:6-7)."¹

The verbal agreement between Job 2:6-7 and the Pauline passage is weak; only Satan or devil is shared. However, there are significant thematic parallels between them. First, in both passages Satan torments a man. It is highly significant that in the Old Testament Satan is depicted as a giver of pain only in the book of Job. This strongly suggests a connection between the OT passages and the Pauline passage. Second, in both

¹Paul Barnett, *The Second Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1997), 570.

passages Satan (or his ἄγγελος) is depicted as God's agent, as in the case of Job 2:6 in

1 Cor 5:5. Barnett correctly observes:

This language ["a thorn was given" and "a messenger of Satan"] suggests (1) that Satan was the immediate cause of Paul's difficulty — symbolized by the word *skolops*; (2) that, because the *skolops* was given by God, Satan is subject to God, not his equal (as in dualism); and (3) that in a profoundly mysterious way God was the ultimate source of that *skolops*. Paradoxically, *God* is the invisible source of this suffering in the life of Paul, his child and minister.¹

Third, Paul and Job share a similar situation: Charges of enemies. In 2 Cor 10-12, Paul frequently mentioned his adversaries (10:1, 10, 12; 11:4, 12-15, 18). Job received charges from not only Satan but also friends. It is probable that Paul recalled Job when the apostle experienced attacks from his enemy. Paul's use of Job 13:16 in Phil 1:19 strengthens this probability; he wrote this passage just after he referred to his adversary (Phil 1:17).² Considering the analysis above, I conclude that Job 2:6 and other passages of the OT book were probably in Paul's mind when he wrote or dictated 2 Cor 12:7.

Significance of Job 2:6 and other passages
of the book in the Pauline context

I judge that Paul's use of Job in 2 Cor 12:7 and other places in the letter is crucial to grasp the apostle's understanding of his and his church's situation. Before

¹Ibid.; italics original.

²Most NT commentators acknowledge Job 13:16 in Phil 1:19, although only a few of them admit the importance of it. The studies that recognize the significance of Paul's use of Job 13:16 in Phil 1:19 are: Hays, *Echoes of Scripture*, 21-24, 32; Fee, *Philippians*, 66-68; Moisés Silva, *Philippians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1992), 77, originally published as *The Wycliffe Exegetical Commentary* (Chicago: Moody, 1988); idem, "Old Testament in Paul," 634-35.

investigating the issue, the identification of “a thorn in the flesh” and of “a messenger of Satan” is briefly mentioned. There is no consensus about these enigmatic expressions. Although many readers believe that it was physical or mental illness or weakness, some assert that it was a personal being (Paul’s enemy).¹ Brendan Byrne analyzes:

All in all, those who read 2 Cor 12:7 more realistically are inclined to see in the “thorn” a physical disability such as an [*sic*] speech impediment or an eye ailment, while those who regard both “thorn” and “angel of Satan” more spiritually think rather of persecutions and opposition.²

It is impossible to determine what was Paul’s “thorn in the flesh” with absolute certainty.

It is likely that Paul intentionally hid the content of his “thorn.” If so, an attempt to identify it by speculation may not fit the apostle’s aim. Nevertheless, to examine possible candidates for the “thorn” seems to help readers to understand Paul’s meanings in his passages.

In the present study, I do not try to determine the identity of the “thorn.” Rather, I propose that when several passages of the book of Job enter the picture, some clues for a better interpretation of 2 Cor 12:7 and the whole letter may be provided. Nevertheless, my reading of 2 Cor 12:7 and other Pauline passages with considering the book of Job may indirectly contribute to the identification of the “thorn.”

I suggest that Paul saw and understood his and his church’s situation through

¹Jerry W. McCant defends that “the thorn in the flesh was the Corinthian Church’s rejection of the legitimacy of Paul’s apostolate.” “Paul’s Thorn of Rejected Apostleship,” *NTS* 34 (1988): 572. For this kind of view, see also Terence Y. Mullins, “Paul’s Thorn in the Flesh,” *JBL* 76 (1957): 299-303.

²Jan Lambrecht, *Second Corinthians*, SP 8 (Collegeville, Minn.: Liturgical, 1999), 205.

Job's. Paul considered "his hardships as Satan's assaults on him,"¹ as Job received sufferings from the devil, although the righteous man did not know that. Paul believed that his enemies were sent by Satan; the apostle probably read that Job's friends were sent by the devil. Paul considered the controversy between him and his enemies, and between the church and her adversaries as "a war between God and Satan,"² as the devil challenged God in the book of Job (1:6-2:6). Yet, Paul did not believe that God and Satan were equal. Rather, "Satan is evil, but it serves God's ultimate object, almost as in the Book of Job."³ Even in the book of Job, Satan ultimately played an important role in God's great plan. Without Satan's challenge against God and Job, the faithful words of the righteous man (1:21, 2:10) could not have been heard, and God's final vindication could not have been seen.

When readers compare 2 Cor 12:7 with Job 2:6-7 only, they tend to think of a physical suffering as Paul's "thorn." However, if my reading above appropriately expresses Paul's intentions, a personal enemy can be suggested as the candidate of the "thorn," although the reading can imply a physical weakness or illness, too. Here I cannot determine which is more plausible. Nevertheless, it is possible to say that when 2 Cor

¹Susan R. Garrett, "The God of This World and the Affliction of Paul: 2 Cor 4:1-12," in *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe*, ed. David L. Balch, Everett Ferguson, and Wayne A. Meeks (Minneapolis: Fortress, 1990), 115.

²Mullins, 301.

³G. W. H. Lampe, "Church Discipline and the Interpretation of the Epistles to the Corinthians," in *Christian History and Interpretation; Studies Presented to John Knox*, ed. W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr (Cambridge: Cambridge University Press, 1967), 353.

12:7 and other Pauline passages are read with the book of Job, the possibility of both candidates is broadened, but the probability is not limited to either one.

Significant Parallels

Several Passages of Job in Romans

Although I could not find Paul's use of any specific passage of Job in Romans other than 41:3, this does not necessarily mean that other verses of the OT book did not influence his composition of the letter. It is likely that several passages of the book were behind Paul's thinking and composing. For example, Dunn observes in Rom 11:33-36 that

the style is Jewish through and through (even v 36a) with v 33 entirely modeled on scriptural language and assertions. Particularly prominent are the links with Job: note especially σοφία—Job 28; κρίμα—Job 40:8; (ἀν)εξιχνίαστος—Job 5:9; 9:10; 13:9; 28:27; God's δόξ—Job 21:14; 26:14; 28:13, 23; v 34—Job 15:8; v 35 = Job 41:3.¹

Likewise, R. P. C. Hanson asserts that "it would be unwise to rule out the influence of some verses in Job for the first part of the passage [11:33-34]" with enumerating Job 11:7, 8; 15:8; and 36:22, 23.² Furthermore, he believes that not only Job 41:3 but also 35:7 "are quite clearly echoed" in Rom 11:35.³ As referred to earlier, Bartlett considers that Paul "quotes" Job 35:7 there.⁴

¹Dunn, *Romans 9-16*, 698.

²R. P. C. Hanson, "St Paul's Quotations of the Book of Job," *Theology* 53 (1950): 251.

³Ibid.

⁴Bartlett, 102.

Considering these numerous parallels between Romans and Job in addition to the great significance of Job 41:3 in Rom 11:35, this sole use of the book should be understood as the representative of Paul's use of Job in the letter; or, it may be thought of as the tip of an iceberg in the relationship between the two books. In other words, one can never say: Job is not so important for Paul in Romans because he used only one passage from the book. No doubt, the opposite seems to be the case.

Job 31 in 1 Cor 12:31b-13:13

There has been no reader who has suggested Paul's use of Job 31 in the chapter on love, as far as I know. Yet, from the perspective of form criticism, Gerhard von Rad points out a parallel between the form of 1 Cor 13:4-7 and that of Job 31 and of other OT traditions.¹

These are the texts of 1 Cor 12:31b-13:3 and Job 31:4-10:

¹Gerhard von Rad, "Die Vorgeschichte der Gattung von 1. Kor. 13, 4-7," in *Geschichte und Altes Testament* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1953), 153-68; ET, "The Early History of the Form-Category of *1 Corinthians* XIII.4-7," in *The Problem of the Hexateuch and Other Essays*, trans. Trueman Dicken (New York: McGraw-Hill, 1966), 301-17.

Paul

LXX

Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
δείκνυμι.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ
καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω,
γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον.
καὶ ἔαν ἔχω προφητεῖαν καὶ εἰδῶ τὰ
μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν
καὶ ἔαν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη
μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.
κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου
καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα
καυχῇσμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν
ώφελοῦμαι.

οὐχὶ αὐτὸς ὄψεται ὁδόν μου καὶ πάντα
τὰ διαβήματά μου ἐξαριθμῆσεται
εἰ δὲ ἤμην πεπορευμένος μετὰ
γελοιαστῶν
εἰ δὲ καὶ ἐσπούδασεν ὁ πούς μου εἰς
δόλον, ἵσταίη με ἄρα¹ ἐν ζυγῷ δικαίῳ,
οἶδεν δὲ ὁ κύριος τὴν ἀκακίαν μου.
εἰ ἐξέκλινεν ὁ πούς μου ἐκ τῆς ὁδοῦ,
εἰ δὲ καὶ τῷ ὀφθαλμῷ ἐπηκολούθησεν ἡ
καρδία μου.
εἰ δὲ καὶ ταῖς χερσίν μου ἠψάμην
δώρων, σπείραμι ἄρα καὶ ἄλλοι
φάγοισαν, ἄρριζος δὲ γενοίμην ἐπὶ γῆς.
εἰ ἐξηκολούθησεν ἡ καρδία μου γυναικὶ
ἀνδρὸς ἑτέρου,
εἰ καὶ ἐγκάθετος ἐγενόμην ἐπὶ θύραις
αὐτῆς, ἀρέσαι ἄρα καὶ ἡ γυνή μου
ἐτέρῳ, τὰ δὲ νήπιά μου ταπεινωθεῖη.

And I will show you a still more excellent
way.

If I speak in the tongues of mortals and of
angels, but do not have love, I am a noisy
gong or a clanging cymbal.

And if I have prophetic powers, and
understand all mysteries and all knowledge,
and if I have all faith, so as to remove
mountains, but do not have love, I am
nothing.

If I give away all my possessions,
and if I hand over my body so that I may
boast, but do not have love, I gain nothing.

Will he not see my way, and number all
my steps?

But if I had gone with scorners,
and if too my foot has hasted to deceit: for
I am weighed in a just balance, and the
Lord knows my innocence:

if my foot has turned aside out of the way,
or if mine heart has followed mine eye,
and if too I have touched gifts with my
hands; then let me sow, and let others eat;
and let me be uprooted on the earth.

If my heart has gone forth after another
man's wife,

and if I laid wait at her doors; then let my
wife also please another, and let my
children be brought low.

Job 31 is the righteous man's final defense about his innocence. OT scholars

¹Brenton reads "Ἔσταμαι γὰρ" instead of "ἵσταίη με ἄρα."

have noted the significance of this chapter. For example, Georg Fohrer writes: "It cannot be disputed that the Job who utters the oath of purity in chapter 31 stands almost alone upon an ethical summit."¹ H. Wheeler Robinson quotes someone's saying that "if we want a summary of moral duties from the Old Testament, it might better be found in Job's soliloquy as he turns away from his friends and reviews his past life, than in the Ten Commandments."² Crenshaw begins his book on OT wisdom by mentioning Job 31, which is for him "the highly informative passage that is the most problematic in the wisdom literary corpus."³

However, unfortunately in NT scholarship this chapter has tended to be neglected. A notable exception is R. P. C. Hanson, who declares that Job 31 is

one of the most important chapters in the Old Testament (and the fact that it never appears entire in any of our recent lectionaries casts a lurid light upon the theological penetration of their compilers), for the moral standard which it presents is so vastly above any other in the Old Testament, so much so as almost to approach that of the Sermon on the Mount.⁴

When several criteria are applied to 1 Cor 12:31b-13:7 and Job 31, the

¹Georg Fohrer, "The Righteous Man in Job 31," in *Essays in Old Testament Ethics*, ed. James L. Crenshaw and John T. Willis (New York: KTAV, 1974), 19.

²H. Wheeler Robinson, *The Cross in the Old Testament* (Philadelphia: Westminster, 1955), 30.

³J. L. Crenshaw, *Old Testament Wisdom: An Introduction*, rev. and enl. (Louisville: Westminster/John Knox, 1998), 7-9. Also in the first edition of the book, he begins his discussion with mentioning Job 31. Idem, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox, 1981), 14-17.

For the importance of Job 31 in OT ethics, see also Waldemar Janzen, *Old Testament Ethics: A Paradigmatic Approach* (Louisville: Westminster/John Knox, 1994), 126-29.

⁴R. P. C. Hanson, 252.

connection between them seems to be suggested. First of all, a relationship of Pauline passages with their surroundings is investigated. The shift of the person of verbs in 1 Cor 12:31 has been well noted; the second person plural suddenly changes to the first person.¹ Furthermore, the unique style of 1 Cor 13 is easily detected. In this chapter, there is no imperative,² in spite of the fact that Paul clearly expected that the Corinthians would have practiced *αγάπη*. Even from the observation above, it is clear that 1 Cor 13 has a distinctive style, compared with its surroundings. This may indicate that Paul had some source(s) for writing 1 Cor 13, although the change of style may come for another reason. Yet, the similarity of style between 1 Cor 13 and Job 31, which will be discussed below, seems to increase the possibility of a connection.

Then, there seem to be several significant parallels between Job 31 and 1 Cor 12:31b-13:7. First, there is a stylistic parallel between Job 31 and 1 Cor 13:1-3; both use an autobiographical style. Furthermore, both passages are distinctively poetic. Although 1 Cor 13:4-7 may not be identified as a poem, vss. 13:1-3 clearly “fit a poetic mold,” as Fee rightly points out.³ E. M. Good writes that “an extremely important aspect of the Book of Job is that most of it is poetry.” Most commentators seem to agree that Job 31 is poetic, although the definition of Hebrew poetry can be debated. Second, there is some

¹Carl R. Holladay, “1 Corinthians 13: Paul as Apostle Paradigm,” in *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe*, ed. David L. Balch, Everett Ferguson, and Wayne A. Meeks (Minneapolis: Fortress, 1990), 82-83.

²William O. Walker, *Interpolations in the Pauline Letters*, JSNTSup 213 (London: Sheffield Academic Press, 2001), 151.

³Fee, *First Epistle to the Corinthians*, 626.

verbal agreement between 1 Cor 12:31-13:7 and Job 31. Both refer to “way.”

Furthermore, both include a series of “if I . . . , (then) . . .” In all extant Pauline letters, the series of “if I, then” is used only in 1 Cor 13:1-3. Regarding Job 31, David Loren McKenna points out: “To understand the passionate, poetic, and sometimes rambling defense of his innocence in this final chapter of his soliloquy, the key words are *if* . . . , *then*.”¹ Third, there are several thematic parallels. Although both Job and Paul refer to actions, their points are not the content of the deeds. Rather, both emphasize their way of life, character, or purity of heart.² It should be noted that, in the OT, a poetic chapter of high-standard morals with a series of “if I . . . , then . . .” can be found only in Job 31. This strongly suggests a connection between 1 Cor 13:1-3 and Job 31. Furthermore, both the righteous man and the apostle are placed under a situation of defending. Although whether Paul was defending himself in 1 Cor 13:1-3 is not so clear as in Job’s case, in a larger context he was clearly vindicating himself. For example, in 1 Cor 9:3 the apostle writes: “This is my defense to those who would examine me.” In 2 Cor 1:23, he declares:

¹David Loren McKenna, *Job*, The Communicator’s Commentary, Old Testament 12 (Waco: Word, 1986), 215.

²Regarding Job 31, Francis I. Andersen points out: “The speech is not a handbook of personal ethics. Connections with ancient lists, such as the Decalogue, can be traced, but direct dependence on any one of them has not been demonstrated. Although ample, Job’s selection is too brief to be called a code. It illustrates the codes of Israel. Selective, it nevertheless highlights matters considered by Job as supremely important for an index of character.” *Job: An Introduction and Commentary*, The Tyndale Old Testament Commentaries (London: Inter-Varsity, 1976), 240.

“But I call on God as witness against me: it was to spare you that I did not come again to Corinth.”¹

In addition to these significant parallels, the high estimation of Job 31 among many OT scholars as a chapter which conveys the highest standard of OT morals is significant. This can suggest that Paul, too, might have considered the chapter in the same way. If so, when the apostle tried to convey what true love is, he likely recalled this great chapter.

Considering the analysis above, I tend to judge that Job 31 was in Paul’s mind when he wrote 1 Cor 12:31b-13:13. I will explain some passages of other wisdom books that Paul likely had in his mind when he wrote 1 Cor 13 in following investigations.

Paul’s Use of Proverbs in Romans and the Corinthian Letters

Most Likely Cases

Prov 3:7, 4 in Rom 12:16-17

Paul

μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς.

μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες,
προνοοῦμενοι καλὰ ἐνώπιον πάντων
ἀνθρώπων.

Do not claim to be wiser than you are.
Do not repay anyone evil for evil,
but take thought for what is noble in the
sight of all.

LXX

7 μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ,
φοβοῦ δὲ τὸν θεὸν καὶ ἐκκλινε ἀπὸ
παντὸς κακοῦ.

4 καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ
ἀνθρώπων

7 Be not wise in thine own conceit;
but fear God, and depart from all evil.
4 and do thou provide things honest in the
sight of the Lord, and of men.

¹Hübner includes Job 16:19 in 2 Cor 1:23 in his list. The OT text reads: “Even now, in fact, my witness is in heaven, and he that vouches for me is on high.”

Analysis of the case

Hübner, *NTG*, *GNT*, and Ellis all include this case in their lists. There is strong verbal agreement between Prov 3:4, 7 and Rom 12:16-17. Out of Paul's fifteen words in the verses, nine words¹ are shared with the ones of Prov 3:4, 7. Furthermore, the word order of all the common words is exactly the same. The distinctive agreement seems enough to demonstrate that Paul used Prov 3:7, 4 in Rom 12:16-17.

Significance of Prov 3:7, 4 in the Pauline context

As Dunn rightly points out, while the preceding verses (Rom 12:3-13) deal with the relationship among the believers, 12:14-21 "seem to focus more on relationships with the wider world, leading into 13:1-7."² It should be noted that although "in the sight of the Lord" or "in the sight of God" can be found elsewhere in the OT, "in the sight of men" [ἐνώπιον ἀνθρώπων] occurs only in Prov 3:4. When Paul tried to emphasize "the sight of men," he recalled the OT verse.

Two significant adaptations of Prov 3:7, 4 are recognized in Rom 12:16-17. They well reflect Paul's emphasis on "men." First, in Rom 12:17 he changed from ἐνώπιον κυρίου καὶ ἀνθρώπων ("in the sight of the Lord and men") to ἐνώπιον πάντων ἀνθρώπων ("in the sight of all men"). Here for Paul "in the sight of *the Lord*" was not a main point.³ In the following verse, Paul repeated πάντων ἀνθρώπων. Second, in Rom

¹If ἑαυτοῖς is included, ten words are shared.

²Dunn, *Romans 9-16*, 738.

³Nevertheless, of course, Paul never tried to neglect the eyes of the church's Lord; rather, it is a matter of emphasis. See my section on Paul's use of the same verse in

12:16 he changed the verb from the singular [ἴσθι] to the plural [γίνεσθε]. Dunn observes:

The plural formulation suggests that Paul had a corporate self-esteem in mind . . . that of Jew over against Gentile or Gentile over against Jew. See further on 11:25, where he gives the same warning in more or less the same terms.¹

From these adaptations, it seems clear that Paul tried to emphasize the relationship among *all people*.

Furthermore, Paul understood that how to think (φρονεῖν) was important to build an appropriate relationship. In Rom 12:3, he used four φρονεῖν-root verbs:

For by the grace given to me I say to everyone among you not to *think* of yourself more highly [ὑπερφρονεῖν] than you ought to *think* [φρονεῖν], but to *think* [φρονεῖν] with sober judgment [σωφρονεῖν], each according to the measure of faith that God has assigned.²

Likewise, in Rom 12:16 Paul used three φρον-root words:

Live in harmony [φρονοῦντες] with one another; do not be haughty [φρονοῦντες], but associate with the lowly; do not claim to be wiser [φρόνιμοι] than you are.³

In a word, considering these two points of emphasis above (“men” and “thinking”), Paul’s injunctions in Rom 12:14-21 can be summarized into “Appropriately

2 Cor 8:21.

¹Ibid., 747.

²Emphasis supplied.

³As Dunn points out, also in Rom 11:25 Paul used φρόνιμος. *Romans 9-16*, 747. The passage reads: Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε [παρ] ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ (“So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in”).

think to establish a peaceful relationship with *all people*.”

Then, the reason why Paul recalled Prov 3 and used the chapter seems to be made clear. In the OT passages, both a φρον-word, φρόνιμοι (“wise”), and ἀνθρώπων (“men”) occur.¹ Nevertheless, this should not be understood as a selection of verses only by a catchword link. Rather, Paul chose Prov 3, well knowing the context of the OT chapter.² In fact, although the adjective φρόνιμος often occurs in Proverbs, only in 3:7 is it used in a negative sense.³ Regarding Paul’s purpose for using Prov 3, C. E. B. Cranfield’s point seems correct, when he writes:

Paul probably inserted this echo of Proverbs at this point because he recognized in the attitude of the man who is self-sufficient in his confidence in his own wisdom something particularly destructive of the harmony to which he has just referred (τὸ αὐτὸ εἰς ἀλλήλους φρονούντες [12:16]).⁴

When the apostle tried to teach the Roman believers that humble thinking was the key to build an appropriate relationship, he recalled Prov 3 and used it in his writing or dictation.

¹In Proverbs, the verb φρονέω does not appear.

²Ellis observed about Paul’s “combined quotations”: “Although a number of Pauline citations appear to be united under a *Stichwort*, the significance is far deeper than a verbal congruence. The recurrence of the *Stichwort* is perhaps a designed mnemonic, but at times it is only a natural coincidence in the subject matter. Certainly it is the sense element that is basic for Paul. The verbal aspect is in the nature of effect rather than the underlying cause. . . . In a secondary sense the presence of the key-word may be the cause for the selection of a particular verse from the relevant passage.” Ellis, *Paul’s Use of the Old Testament*, 50.

³It occurs sixteen times in the book.

⁴C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 2, ICC (Edinburgh: T. & T. Clark, 1979), 645.

Thus, one should consider that the OT passages have great significance in the Pauline context.

Prov 25:21-22a in Rom 12:20

Paul

LXX

ἀλλὰ

ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν·
ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ
ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν
κεφαλὴν αὐτοῦ.

ἐὰν πεινᾷ ὁ ἐχθρός σου, τρέφε¹ αὐτόν,
ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ
ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν
κεφαλὴν αὐτοῦ,
ὁ δὲ κύριος ἀνταποδώσει σοι ἀγαθά.

Rather,

“if your enemy is hungry, feed him; if he
is thirsty, give him something to drink;
for by so doing you will heap burning
coals upon his head.”²

If thine enemy hunger, feed him;
if he thirst, give him drink;
for so doing thou shalt heap coals of fire
upon his head,
and the Lord shall reward thee with good.

Analysis of the case

Hübner, *NTG*, *GNT*, Ellis, and Koch all include this case in their lists. Even Stanley admits that it is “the apparently verbatim citation of Prov 25.21-2,” although he does not deal with this case in his study because of his strict criteria for determining which case is “citation.”³

¹Blenton reads ψώμιζε instead of τρέφε, following the B reading; yet, it is probably influenced by Rom 12:20. Dunn, *Romans* 9-16, 750.

²This translation is taken from The New American Bible.

³Stanley, *Paul and Language*, 174. He judges: “The intrusion of ἀλλὰ at the beginning of the verse and the shift to third-person combines to give the appearance of a return to direct speech, while the same factors make it impossible to regard v. 20 as a continuation of the citation in v. 19.” Ibid.

Paul's use of Prov 25:21-22a is so apparent that the application of the criteria for confirming the case is not necessary. The apostle followed almost the same wording of Prov 25:21-22a as found in the LXX.

Nevertheless, there are two significant adaptations. First is Paul's addition of ἀλλὰ just before using Prov 25:21-22a. Second is his omission of 25:22b. These issues will be investigated in the next section.

Significance of Prov 25:21-22 in the Pauline context

As mentioned previously, from Rom 12:14 Paul focused on the believers' relation to the world.¹ It is somewhat surprising that just after referring to the hospitality for the saints, Paul's injunction pointed to the worst object whom the Roman believers encountered: persecutors or enemies (Rom 12:14). Then, after giving injunctions about how to deal with more modest people (rejoicing or weeping people, the lowly, and all), again from 12:19 the apostle gave the injunction concerning how to treat enemies.

The injunction "Bless those who persecute you; bless and do not curse them" in Rom 12:14 is most likely Paul's use of the Jesus Tradition.² Probably the Roman believers, too, knew the tradition. At the same time, it is also probable that they felt the extreme difficulty to practice this injunction.³ Furthermore, the Roman congregation

¹Dunn, *Romans 9-16*, 738.

²Thompson, 96-105.

³John Piper, "Love Your Enemies" *Jesus' Love Command in the Synoptic Gospels and in the Early Christian Paraenesis*, SNTSMS 38 (Cambridge: Cambridge University Press, 1979), 113.

might have understood that to love enemies who were practicing injustice contradicted the teachings of Israel's Scripture.¹ This seems to be a reason why Paul used Prov 25:21-22 and other OT passages in 12:17-20, as John Piper points out.²

Among the OT passages, Prov 25:21-22 is most directly related to the order "Bless persecutors" in Rom 12:14. By using the verses of Proverbs, Paul successfully showed that the hardest injunction was in harmony with and based upon Scripture. Furthermore, the apostle taught concrete actions to bless enemies: Give them food and drink when they are in need.

At the same time, Rom 12:20 should be considered as "the positive counterpart" of 12:19.³ Piper's following diagram of these passages is quite helpful to understand Paul's intention.

- (-) 19a Do not avenge yourselves, beloved,
- 19b but give place to wrath;
- 19c *because* it is written: Vengeance is mine, I will repay, says the Lord.

- (+) 20a But if your enemy hungers, feed him;
- 20b if he thirsts, give him drink;
- 20c *because* by doing this you will heap coals of fire on his head.⁴

Piper points out: "What v 19ab expresses *passively* with reference to the renunciation of

¹Ibid., 113-14.

²Ibid.

³Ibid., 115.

⁴Ibid.

vengeance, v 20ab expresses *actively* with reference to the doing of good.”¹

Then, the analysis above seems to provide a hint to understanding the enigmatic expression “heap burning coals upon his head” in 12:20c. When the connotations of scriptural expressions “coals” and “fire”² are considered with the parallel between 12:19 and 12:20, 12:20c seems to have meant “the same eschatological vengeance as v 19c,” as Piper argues.³

It is true that this kind of understanding of Rom 12:20c is not so popular in recent scholarship. Many studies try to draw more positive meanings from the verse.

The most prevalent view may be expressed by F. F. Bruce, who writes:

Treat your enemy kindly, for this may make him ashamed of his hostile conduct and lead to his repentance. In other words, the best way to get rid of an enemy is to turn him into a friend and so “overcome evil with good” Romans 12:21.⁴

A parallel expression found in an Egyptian ritual has often been considered as a support for the view above.⁵ Moreover, the Targum of Prov 25: 21-22, too, has been used as a prop for the view. However, although Egyptian wisdom’s influence on

¹Ibid.

²E.g., Prov 6:27-29 and Obad 15.

³Piper, 115. See also Krister Stendahl, “Hate, Non-retaliation, and Love: 1 QS x, 17-20 and Rom. 12:19-21,” *Harvard Theological Review* 55 (1962): 343-55.

⁴F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 111; Barrett, *Romans*, 223. It should be noted that Bruce understands that the expression Prov 25:22a “originally suggested intensified retribution.” He argues that “in this new context it receives a nobler significance.” *Paul*, 111. However, if the original meaning of Prov 25:22a had a negative connotation, it is much more likely that Paul would have omitted the verse than that he would include it in his passage.

⁵Siegfried Morenz, “Feurige Kohlen auf dem Haupt,” *TLZ* 78 (1953): 187-92.

Proverbs has been suggested,¹ the arguments for a connection between the Egyptian ritual or the Targum's reading of Prov 25:22b and Paul seem inconclusive.²

Another alleged support for the positive meaning in Rom 12:20b is Paul's use of the Jesus Tradition. As previously mentioned, it is highly probable that Paul had the Jesus Tradition in mind when he wrote Rom 12:14-21.³ Yet, it is difficult to determine in what kind of context Paul read the Jesus Tradition. If the apostle read it in the similar context with Matt 5:44 and Luke 6:27, Paul could not have clearly drawn the implication that expected the enemies' remorse or conversion.

One more alleged reasoning to perceive the positive meaning in Rom 12:20c is Paul's omission of Prov 25:22b. For example, Dunn argues that the apostle avoided giving any impression of self-seeking by omitting the line.⁴ This understanding seems correct. However, I do not agree with Dunn when he continues, "if so, this would confirm that Paul understood it ["heap burning coals upon his head"] as an expression of outgoing love seeking only good for the enemy in line with v 14."⁵ Paul intended the omission of Prov 25:22b, since he thought that the believers' love should not have possessed self-seeking motivation. However, he did *not* seem to have intended that the

¹William McKane, *Proverbs: A New Approach* (London: SCM, 1970), 51-150.

²Brendan Byrne, *Romans*, SP 6 (Collegeville, Minn.: Liturgical, 1996), 384.

³Thompson, 96-105.

⁴Dunn, *Romans 9-16*, 751.

⁵Ibid.

Roman Christian community should not have expected God's judgment on enemies. If Paul intended that the believers should not have envisioned the judgment, he would not have used Deut 32:35 in Rom 12:19. Rather, as Bartlett points out:

The larger context for this proverbial wisdom is set within Rom. 12:2, which does not appeal to the orders of this world but to the new orders of the eschatological age. "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." The immediate context for the quotation from Proverbs is set with the remainder of the coming judgment: "Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord'" (Rom. 12:19).¹

For Paul, Christian love did not contradict Christian expectation of God's judgment.

Therefore, Paul's omission of Prov 25:22b should be understood as a device to emphasize only that the believers should not have done good things from selfish motivation. Or, it is

possible that Paul merely considered that Prov 25:22b was not necessary in his passage.

In a word, Paul's use of Prov 25:21-22a artfully summarized the content of Rom 12:1-21

that Christians should do good to all, even to their enemies, anticipating the

eschatological judgment. Therefore, I conclude that the use of Prov 25:21-22a has great significance in the Pauline context.

¹Bartlett, 100.

Prov 3:4 in 2 Cor 8:21

Paul

LXX

προνοοῦμεν γὰρ καλὰ
οὐ μόνον ἐνώπιον κυρίου
ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

for
we aim at what is honorable
not only in the Lord's sight
but also in the sight of men.²

καὶ
προνοοῦ καλὰ
ἐνώπιον κυρίου¹
καὶ ἀνθρώπων.

and
do thou provide things honest
in the sight of the Lord,
and of men.

Analysis of the case

Hübner, *NTG*, *GNT*, Ellis, and Koch all include this case in their lists.³ It is noteworthy that although *NTG*, *GNT*, and Ellis do not call this “citation,” Koch, whose list is generally more exclusive than the former three studies, regards it as “Zitat.”⁴

There is strong verbal agreement between 2 Cor 8:21 and Prov 3:4. Six words are shared and the word order is the same. It is apparent that Paul had this OT verse in mind when he wrote 2 Cor 8:21.

¹P⁴⁶ reads τοῦ θεοῦ (“in the sight of God”). This seems to have been the influence from the same phrase in 1 Cor 4:2 and 7:12. Ἐνώπιον τοῦ θεοῦ occurs also in 1 Cor 1:29; Rom 14:22; and Gal 1:20.

²This translation is taken from the Revised Standard Version.

³Stanley calls this case, with Prov 22:8a in 2 Cor 9:7, “the loose quotations/allusions.” *Paul and Language*, 233. He does not deal with these cases in his study because of his strict criteria for determining which case is “citation.”

⁴Koch, 23.

Significance of Prov 3:4 in the Pauline context

From 2 Cor 8:1, Paul referred to the collection for the saints and appealed to the Corinthians to complete it. In 8:16-24, the apostle recommended Titus and a brother whom Paul was trying to send to the Corinthian church. In 8:20, Paul emphasized his and his colleagues' thorough attempt to avoid any criticism in their action, by writing that: "We intend that no one should blame us about this generous gift that we are administering." He thoroughly cared about people's view of the charitable work.

As mentioned in the section on Prov 3:4, 7 in Rom 12:16-17, although "in the sight of Lord" or "in the sight of God" can be found elsewhere in the OT, "in the sight of men" [ἐνώπιον ἀνθρώπων] occurs only in Prov 3:4. When Paul tried to emphasize "the sight of men," the apostle, who was well versed in Scripture, naturally recalled the OT verse and used it.

Paul's adaptations seem to well reflect his intention and emphasis. First, he changed the person and number of the verb from the second person singular to the first person plural "we." By this modification, the apostle could be insisting that he and his colleagues were really practicing what is ordered in Scripture. Second, Paul changed from "in the sight of Lord and of men" to "not only in the Lord's sight, but also in the sight of men." In 2 Corinthians, the apostle used the expression ἐνώπιον τοῦ θεοῦ ("in the sight of God") in 4:2 and 7:12. Only in 8:21 Paul included both "in the Lord's sight" and "in the sight of men." Yet, by using the idiom οὐ μόνον . . . ἀλλὰ καὶ ("not only, but

also”),¹ he emphasized the second part “in the sight of men,” as Ralph P. Martin correctly points out.² In other words, “it was not enough that honesty should be practiced . . . ; it must be *visibly* practiced.”³

As previously investigated, in Rom 12:17 the apostle omitted “in the Lord’s sight” of Prov 3:4, and wrote “in the sight of all men.” In both Rom 12:17 and 2 Cor 8:21, Paul placed emphasis on “the sight of men.”

Nevertheless, a nuance in 2 Cor 8:21 seems to be different from the one in Rom 12:17. On the one hand, when Paul showed the Corinthians his deep care about people’s criticism, some might have questioned his intention. They might have thought: If the benevolent work is honorable in the sight of God, why do Paul and his colleagues have to care about people’s opinion? It is probable that the apostle defended his intention against this kind of thinking. His point was that even “a reputation for dishonesty would hinder the work of the Gospel.”⁴ Particularly in the relationship between Paul and the Corinthians, the apostle deeply recognized that he had to care about people’s views, since he experienced unfounded accusations (2 Cor 12:16). Furthermore, Paul could have felt that he had to show the Corinthians a scriptural basis for his careful actions. On the other

¹Paul used this idiom five times in the letter. Other occurrences are: 7:7; 8:10, 19; and 9:12.

²Ralph P. Martin, *2 Corinthians*, WBC 40 (Waco: Word, 1986), 276; Barnett, 424.

³F. F. Bruce, *1 and 2 Corinthians*, New Century Bible Commentary (London: Marshall, Morgan and Scott, 1971), 224; emphasis supplied.

⁴C. K. Barrett, *The Second Epistle to the Corinthians*, BNTC 8 (Peabody: Hendrickson, 1973), 229; Barnett, 424.

hand, in Rom 12:17 people's criticism was not Paul's main concern; rather, his main point was "to do good things to all." In other words, in 2 Cor 8:21, by using Prov 3:4 Paul made his case on a scriptural basis for the careful arrangement for the charitable work. It should be noted that, again, he concluded the passage about the brother of good repute (2 Cor 8:18-21) by using Scripture.¹ Thus, one should consider that the use of Prov 3:4 has great significance in the Pauline context.

Prov 22:8 in 2 Cor 9:6-7

Paul

LXX

Τοῦτο δέ,
ὁ σπείρων φειδομένως φειδομένως καὶ
θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ'
εὐλογίαις καὶ θερίσει. ἕκαστος καθὼς
προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ
ἀνάγκης·

ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός

ὁ σπείρων φαῦλα
θερίσει κακά, πληγὴν δὲ ἔργων αὐτοῦ
συντελέσει.

ἄνδρα
ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός,
ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

The point is this:

the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.

Each of you must give as you have made up your mind, not reluctantly or under compulsion, for

God loves a cheerful giver.

He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds.

God blesses a cheerful and giving man;² but a man shall fully prove the folly of his works.

¹Barnett, 424-25.

²I modified the first half of Brenton's translation of Prov 22:8b. His translation is "God loves a cheerful and liberal man."

Analysis of the case

Hübner, *NTG*, *GNT*, Ellis, and Koch all include Prov 22:8 (LXX) in 2 Cor 9:7 in their lists.¹ *NTG* and Koch regard it as “citation” or “Zitat.”

There is strong verbal agreement between Prov 22:8b (LXX)² and 2 Cor 9:7b. They share three significant words (ἱλαρὸν, δότην,³ and ὁ θεός), and the word order is the same. Furthermore, Prov 22:8a (LXX) and 2 Cor 9:6a share two significant words (ὁ σπείρων and θερίσει). Moreover, every common word has the same grammatical formulation (mood, tense, voice, number, person, or case). In addition, the verbs in Prov 22:8b and 2 Cor 9:7, ἀγαπᾷ (“loves”) and εὐλογεῖ (“blesses”), share the same grammatical formulation. Besides, γὰρ in 9:7 can be considered as an implicit introductory formula.⁴ Lastly, Prov 22:8 and 2 Cor 9:6-7 share the context of “giving.” Thus, Paul no doubt had Prov 22:8 (LXX) in his mind when he wrote 2 Cor 9:6-7.

¹Stanley calls this case, with Prov 3:4 in 2 Cor 8:21, “the loose quotations/allusions.” *Paul and Language*, 233. He does not deal with these cases in his study because of his strict criteria for determining which case is “citation.”

Regarding Paul’s use of Proverbs in the previous verse (2 Cor 9:6), the judgments of Hübner, *NTG*, *GNT*, Ellis, Koch, and Stanley vary. Hübner, *NTG*, and *GNT* agree in including “Prov 11:24 in 2 Cor 9:6” in their lists, although Koch and Stanley do not refer to the case at all; see table 6.

²Prov 22:8 of MT lacks a sentence that corresponds to 22:8b of LXX.

³ἱλαρὸν and δότην are quite rare words. ἱλαρός is a hapax legomenon in the NT. Prov 22:8 (LXX) and 2 Cor 9:7 are the only occurrences of δότης in the New and Old Testaments.

⁴Gloer, 124. In Rom 11:34, Paul used γὰρ as an implicit introductory formula when he used Isa 40:13.

Significance of Prov 22:8 (LXX) in the Pauline context

From 2 Cor 9:1, Paul referred to the collection for Jerusalem. He focused on the motivation or condition of hearts in practicing the benevolent work. In 9:2-5, he used several words that express a state of mind: “Eagerness” (9:2), “boasting” (vss. 2, 3), “humiliated” (vs. 4), “extortion” (vs. 5), and “voluntary” (vs. 5). Paul wished the Corinthians to voluntarily and joyfully practice the charitable collection of money. Then he, again, concluded the passages about spontaneity and joy in giving, by using Prov 22:8b: “God loves a cheerful giver.”

From 2 Cor 9:8, Paul’s argument shifted from the Corinthians’ giving to God as the Giver. He referred to “God” seven times in 9:7-15. The first occurrence there is his use of Prov 22:8 in 2 Cor 9:7. Paul reminded the Corinthians of God’s merciful giving. Nevertheless, the apostle did not merely refer to God’s mercy in 2 Cor 9:7-15. Rather, he developed his “theology” of collection.¹ According to Paul, collection was not a mere charitable work, but “an action of worship [*Gottesdienst*].”² To develop this theology, Paul used Prov 22:8 in his argument.

Moreover, Paul’s adaptation in using Prov 22:8 seems to have reflected his intention. He changed the verb of Prov 22:8b from εὐλογεῖ (“blesses”) to ἀγαπᾷ

¹Dieter Georgi appropriately points out: “Hence, in the course of its own unfolding in history, the collection became something of a case study of Paul’s overall theological position. It demonstrates that Pauline theology (including the doctrine of justification) is deeply concerned with the historical realm and must, therefore, be placed in equal distance from Gnostic and Apocalyptic speculation.” *Remembering the Poor: The History of Paul’s Collection for Jerusalem* (Nashville: Abingdon, 1992), 109.

²Heinz-Dietrich Wendland, *Die Briefe an die Korinther*, Das Neue Testament Deutsch (Göttingen: Vandenhoeck & Ruprecht, 1965), 200.

("loves").¹ As Victor Paul Furnish points out, Paul meant "approves" or "values" by ἀγαπᾷ here.² As in Paul's use of Prov 25:21-22a in Rom 12:20, by this adaptation he avoided giving any impression that Christians should do good things with expectation of rewards which God gives. Ceslaus Spicq rightly points out:

St. Paul does not wish to stress the material or supernatural rewards of generosity. His substitution of God's *agape* for God's blessing will appeal only to deeply spiritual souls. Those who give willingly and joyfully can be sure that God is pleased with their generosity.³

In other words, Paul used Prov 22:8 in 2 Cor 9:7 to emphasize that the Corinthians should practice the collection of money with a voluntary and joyful heart, and without self-seeking motivation. Paul did not place an explicit introductory formula here, whereas he did in using Ps 112:9 in 2 Cor 9:9. Nevertheless, his use of Prov 22:8 summarized his points better than his use of Ps 112:9, although the OT verse had another significance in his argument. This seems to show that the absence or existence of an explicit introductory formula did not reflect the weight of significance of Paul's use of Scripture. Thus, one should conclude that the use of Prov 22:8 has great significance in 2 Cor 9:6-7.

¹Although Philip Edgcumbe Hughes suggests that ἀγαπᾷ was the reading with which Paul was familiar, the explanation that it was his adaptation is more likely. *Paul's Second Epistle to the Corinthians: The English Text with Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1962), 331.

²Victor Paul Furnish, *II Corinthians*, AB (New York: Doubleday, 1984), 441; Barrett, *Second Epistle to the Corinthians*, 236.

³Ceslaus Spicq, *Agape in the New Testament*, vol. 2 (St. Louis: B. Herder Book, 1965), 31.

Probable Cases

Prov 24:12c in Rom 2:6

Paul

LXX

ὃς ἀποδώσει
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

who will render
to each man according to his works.¹

ὃς ἀποδίδωσιν
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ

who renders
to each man according to his works.²

Analysis of the case

Hübner, *NTG*, and *GNT* include this case in their lists. *NTG* considers it as “direct quotation,” while *GNT* regards it as “allusion” or “verbal parallel.”

NTG considers Ps 62:13 (MT)³ in Rom 2:6 as “direct quotation” as well, while *GNT* regards it as “allusion” or “verbal parallel.” Ellis includes only Ps 62:13 in Rom 2:6 in his list of allusions and parallels.⁴

There is a strong verbal parallel between Rom 2:6 and Prov 24:12c. Seven words are shared, although the tenses of ἀποδίδωμι are different. The word order is the same.

At the same time, it should be noted that the idea of *God’s judgment according to works* was a motif widely and deeply permeated in Judaism and early

¹My translation.

²Ibid.

³Ps 62:13 in LXX (62:13 in NRSV). The text reads: ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. καὶ σοί, κύριε, τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

⁴Ellis, *Paul’s Use of the Old Testament*, 153.

Christianity. Kent L. Yinger points out:

In Judaism the motif is surprisingly widespread. It possesses the character of a fundamental theological axiom which does not appear to have been tied to any single OT text or texts and could be applied to a wide variety of rhetorical situations. This increases the probability that NT authors, when employing the motif of divine judgment (or recompense) according to deeds, are not citing or alluding to specific Scripture passages, but are drawing upon this common body of fundamental theological conviction.¹

From this point of view, Yinger concludes that in Rom 2:6 Paul did not have specific passages in mind.²

However, the strong verbal parallel seems to turn the scale at a literary connection despite the quite common idea. Therefore, I consider this case as a probable one.

Significance of Prov 24:12c in the Pauline context

When the surrounding passages of Rom 2:6 and the contexts of Prov 24:12 and Ps 62:13 are examined, the significance of the OT texts in Paul's passages can be suggested. In Rom 2:1-16, Paul's main theme is God's judgment. According to these passages, there are two aspects in His judgment: Mercy and omniscient judgment. As Hays points out: (1) Ps 62 "with its moving affirmation of God's mercy as source of hope and salvation, renders an account of God fully consonant with Paul's emphasis on God's kindness and forbearance" in Rom 2:4; and (2) God's omniscient judgment in Rom 2:15-

¹Kent L. Yinger, *Paul, Judaism, and Judgment According to Deeds*, Society for New Testament Studies Monograph Series 105 (Cambridge: Cambridge University Press, 1999), 283.

²*Ibid.*, 156-57.

16 reflects Prov 24:12ab.¹ These aspects are not found exclusively in Rom 2:4 and 2:15-16, but throughout Rom 2:1-16. As Hays appropriately expresses, “To quote the confession that God will render to each one according to his works is to trigger overtones in which God’s omniscience and mercy play in counterpoint and blend.”²

Significant Parallels

Prov 4:11 and Other Passages in 1 Cor 12:31b

Paul	LXX
Καὶ ἔτι καθ’ ὑπερβολὴν <u>ὁδὸν</u> <u>ὑμῶν</u> δείκνυμι.	<u>ὁδοὺς</u> γὰρ σοφίας διδάσκω <u>σε</u> , ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς.
And I will show <u>you</u> a still more excellent <u>way</u> .	For I teach <u>thee</u> <u>the ways</u> of wisdom; and I cause thee to go in right paths.

It is true that the verbal agreement is not strong between Prov 4:11 and 1 Cor 12:31b. However, when the relationship between Paul and the Corinthians is compared with “father” and “son” in Proverbs, significant parallels appear. In Proverbs, there are many admonitions addressed to children by their fathers with a call “my son!” (1:8-3:12; 3:21-7:27; 23:15-24:22; 27:11).³ Furthermore, the OT book includes several proverbs

¹Hays, *Echoes of Scripture*, 42-43.

²Ibid., 43.

³Eccl 12:12 and some passages of Sirach (e.g., 37:27, 38:16) also include instructions from “father” to “son.”

that refer to “father” and “son” (3:12; 10:1; 15:20; 13:1; 17:25; 19:13, 26; 23:22, 24; 28:7).¹

In his letters, Paul introduced himself as a *father* of the Corinthians. He wrote in 1 Cor 4:14-21:

I am not writing this to make you ashamed, but to admonish you as *my beloved children*. For though you might have ten thousand guardians in Christ, you do not have many *fathers*. Indeed, in Christ Jesus I became *your father* through the gospel. I appeal to you, then, be imitators of me. For this reason I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. . . . What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?²

Furthermore, in 2 Cor 12:14-15 he passionately appealed to the Corinthians:

Here I am, ready to come to you this third time. And I will not be a burden, because I do not want what is yours but you; for children ought not to lay up for their parents, but parents for their children. I will most gladly spend and be spent for you. If I love you more, am I to be loved less?

Moreover, in 1 Cor 3:1-2 Paul introduced himself as a *mother* who is supposed to feed her children. Thus, as Felix Donahue observes:

He [Paul] considers himself father, first of all, to those whom he has begotten in the faith through his preaching of the gospel. They may have many guardians in Christ, but he is the one who first brought them to life in Christ. His fatherhood does not stop there. He has an ardent love and affection for his children and calls

¹Scott Harris recognizes “inner-biblical interpretation” in the father-son discourses in Proverbs. He points out: “The textual linking of portions of Genesis and Jeremiah with Proverbs is evidence of an editorial practice found elsewhere in the Hebrew Bible whereby earlier traditions are refashioned in order to address issues in a new biblical context. . . . The parent’s discourse is framed in such a way that one hears both elements of the Torah and the Prophets in the context of Proverbs.” “Proverbs 1-9: A Study of Inner-biblical Interpretation” (Ph.D. dissertation, Union Theological Seminary, 1988), 279.

²Emphasis supplied.

upon them to reciprocate. Urged by this love, he can exhort and encourage, but admonish and command as well. Repeatedly, he calls his correspondents to imitate him as he does Christ.¹

When 1 Cor 12:31b-13:13 are read under consideration of Paul's identifying himself as a *father*, the possible connection between these passages and several verses in Proverbs that refer to "father" and "son" can be suggested. Although only one word "way(s)" is shared between Prov 4:11 and 1 Cor 12:31b, it is significant that Paul referred to the word (τὰς ὁδοὺς μου "my ways") in 4:17 where he was appealing as a *father*. It should be noted that in the two Corinthian letters the apostle used the word ὁδός only in 1 Cor 4:17 and 12:31. This seems to suggest that Paul was well aware of his role as a *father* who was supposed to teach his way to his *children*.

Here it seems appropriate to introduce Holladay's following explanation of

1 Cor 13:1-3:

Given Paul's reminder in 1 Cor 4:15 that he had fathered the Corinthians, and given the pervasiveness of the father-children metaphor in both epistles, this may serve to establish the metaphorical assumption underlying 1 Cor 13:1-3. The final warning in 1 Cor 4:21 appears to recall the image of the father who must discipline the proverbial misbehaving child (cf. Prov 19:13; 23:13-14; 29:15), yet the alternative to stern paternal discipline is to come to the Corinthians "in love" (ἐν ἀγάπῃ), presumably fatherly love.

If the father-children relationship defines the nature of ἀγάπη as paternal love, the benediction in 1 Cor 16:24 would then be seen as a father's final reminder to his children. What is more, it would place 13:1-3 even more firmly within the parenetic tradition in which the father's giving advice to his children may have provided the original *Sitz im Leben* of such advice.²

¹Felix Donahue, "The Spiritual Father in the Scriptures," in *Abba: Guides to Wholeness and Holiness East and West*, ed. John R. Sommerfeldt (Kalamazoo: Cistercian Publication, 1982), 26.

²Holladay, "1 Corinthians 13," 93.

Considering the analysis above, it seems quite fair to affirm that Paul identified himself as a “spiritual father”¹ in 1 Cor 12:31b-13:13, and that when the apostle composed these passages, he recalled several *father’s* admonitions addressed to his *child* in Proverbs.² I have already discussed the possibility that Paul had Job 31 in mind when he composed 1 Cor 12:31b-13:13. I judge that when Paul wrote the chapter on love, he had several OT passages in mind.

¹Donahue, 26.

²Donahue provides a summary of Hervé Briand’s article on spiritual paternity in the Old Testament wisdom literature and Paul. This article is not available to me. According to Donahue, Briand observes: “Spiritual paternity is rooted in the subsoil, common, but solid and fundamental, of physical paternity by which a man engenders another to natural life: his son! This physical paternity is prolonged and finds its full meaning in a ‘sapiental’ paternity by which the father initiates his son into the art of living. In ideal cases, this sapiental paternity becomes ‘religious paternity’ which initiates into ‘life with God’. Sapiental and religious paternity may be fulfilled by the same person as physical paternity, but often, in part at least, they are taken up by another person who thus fulfills a genuinely paternal role. . . .’ [With St Paul, we arrive at a] ‘spiritual paternity’ which, in its first degree, gives birth to the life of the Spirit and, in its second degree, causes this life of the Spirit to grow, blossom, fructify.” Hervé Briand, “La Paternité Spirituelle: Enracinements Bibliques,” in *La Paternité Spirituelle*, mimeographed notes of a seminar for Cistercian novice mistresses held at Laval in September 1974, 13-49; Donahue, 33. Furthermore, according to Donahue, “particularly valuable is Briand’s locating spiritual paternity/maternity within the wisdom tradition. He brings out the strong affinities with this wisdom tradition in contexts where Paul employs the terminology of spiritual parenthood. Despite this continuity, Briand discerns a leap from the sapiental paternity of the Old Testament to the spiritual paternity of the New. The life of union with God into which the two lead is significantly different.” Ibid., 36.

Birger A. Pearson also notes the similarity between Paul’s “fatherhood” and that of the wisdom tradition; however, Pearson maintains, “Paul here is speaking not as a ‘sage’ but as the apostolic founder of the Corinthian congregation.” “Hellenistic-Jewish Wisdom Speculation and Paul,” in *Aspects of Wisdom in Judaism and Early Christianity*, ed. Robert L. Wilken (Notre Dame: University of Notre Dame Press, 1975), 60. I judge that Paul’s self-understanding as “the apostolic founder” was influenced by the “fatherhood” in the wisdom literature.

Paul's Use of Ecclesiastes in Romans and the Corinthian Letters

Most Likely Cases

Ecc1 7:20 (and Ps 13:1-3a) in Rom 3:10-12

Rom 3:10-12

Ecc1 7:20

Ps 13:1-3a (LXX)

(vs. 10)
καθὼς γέγραπται ὅτι
οὐκ ἔστιν δίκαιος
οὐδὲ εἷς,

ὅτι ἄνθρωπος
οὐκ ἔστιν δίκαιος
ἐν τῇ γῇ,

(vs. 1a-c)
εἰς τὸ τέλος· ψαλμὸς τῷ
Δαυιδ. Εἶπεν ἄφρων ἐν
καρδίᾳ αὐτοῦ Οὐκ ἔστιν
θεός· διέφθειραν καὶ
ἐβδελύχθησαν ἐν
ἐπιτηδεύμασιν,

Rom 3:10-12

Ecc1 7:20

Ps 13:1-3a (LXX)

(vs. 11)
οὐκ ἔστιν ὁ συνίων, οὐκ
ἔστιν ὁ ἐκζητῶν τὸν θεόν.

(vss. 2-3a)
κύριος ἐκ τοῦ οὐρανοῦ
διέκυψεν ἐπὶ τοὺς υἱοὺς
τῶν ἀνθρώπων τοῦ ἰδεῖν
εἰ ἔστιν συνίων ἢ
ἐκζητῶν τὸν θεόν.

(vs. 12)
πάντες ἐξέκλιναν, ἅμα
ἠχρεώθησαν·

πάντες ἐξέκλιναν, ἅμα
ἠχρεώθησαν,

οὐκ ἔστιν ὁ ποιῶν
χρηστότητα, [οὐκ ἔστιν]
ἕως ἐνός.

ὃς ποιήσει ἀγαθὸν καὶ οὐχ
ἀμαρτήσεται.

οὐκ ἔστιν ποιῶν
χρηστότητα, οὐκ ἔστιν
ἕως ἐνός.

Rom 3:10-12

Eccl 7:20

Ps 13:1-3a (LXX)

(v. 1a-c)

For the end, Psalm of David. The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices;

(vs. 10)

As it is written:

"There is no one who is righteous, not even one;

For

there is not a righteous man in the earth,

Rom 3:10-12

Eccl 7:20

Ps 13:1-3a (LXX)

(vss. 2-3a)

The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God.

(vs. 11)

there is no one who has understanding, there is no one who seeks God.

(vs. 12)

All have turned aside, together they have become worthless;

They are all gone out of the way, they are together become good for nothing.

there is no one who shows kindness, there is not even one."

who will do good, and not sin.

there is none that does good, no not one.

Analysis of the case

Here Paul used an explicit introductory formula (καθὼς γέγραπται ὅτι);¹

therefore, it is most likely that this verse came from his Scripture. Although some

¹Paul used this formula in Rom 4:17 and 8:36.

commentators suggest that the words οὐκ ἔστιν δίκαιος οὐδὲ εἰς were not taken from Scripture, this view is most unlikely, as Moo points out.¹

Hübner, *NTG*, and *GNT* include this case (Eccl 7:20 in Rom 3:10) in their lists. *NTG* regards it as “direct quotation.” Nevertheless, some commentators suggest that the apostle had Ps 14:1ff. or 53:1ff.,² but not Eccl 7:20, in his mind when he wrote Rom 3:10.³ As the comparison of texts above shows, it is clear that Paul used Ps 14:1-3 when he wrote Rom 3:10-12.

When one looks at only Rom 3:10, it seems clear that its wording is closer to Eccl 7:20a than to Ps 14:1-3, as Dunn observes.⁴ Moyise agrees with Dunn on this point.⁵ In fact, δίκαιος does not appear in David’s hymn.⁶

Furthermore, when the original context of each OT text is compared, Rom

¹Moo, *Romans*, 203. Yet, he does not consider that Paul used Eccl 7:20 in Rom 3:10. Leander A. Keck’s view is interesting. He states: “The first line [οὐκ ἔστιν δίκαιος οὐδὲ εἰς] . . . does not appear to be a quotation, despite the καθὼς γέγραπται which precedes it, but a »topic sentence, » perhaps dependent on Eccl 7:20.” Here the use of the word “quotation” is due to Keck’s choice. “The Function of Rom 3:10-18: Observations and Suggestions,” in *God’s Christ and His People: Studies in Honour of Nils Alstrup Dahl*, ed. Jacob Jervell and Wayne A. Meeks (Oslo: Universitetsforlaget, 1977), 145.

²Ps 53:1 is quite similar to Ps 14:1.

³Barrett, *Romans*, 66; Moo, *Romans*, 203.

⁴Dunn, *Romans 1-8*, 150.

⁵Moyise, “Intertextuality,” 24.

⁶Countering the view that Paul had Eccl 7:20 in Rom 3:10, Moo asserts that δίκαιος “is almost certainly Paul’s own editorial change.” Moo, *Romans*, 203. Likewise, Stanley maintains that “the introduction here of a word from the δικ- group could hardly be more Pauline.” *Paul and Language*, 90.

3:10 is more similar to Eccl 7:20 than to Ps 14:1-3. While Eccl 7:20 emphasizes universal depravity, David's words address the wicked. In this hymn, David seems to have assumed that he was not wicked, as Ps 14:4-7 indicates.¹ One of Paul's main points in Rom 3:9-18 is that "all, both Jews and Greeks, are under the power of sin" (3:9b). So far, the present study confirms that Paul used Scripture well knowing and reflecting the original context. Therefore, it seems quite reasonable to affirm that Paul felt the necessity of using Eccl 7:20 to strengthen his argument.

Moreover, the word δίκαιος and its cognates are keywords in Paul's argument from the beginning of the letter to the Romans. In Rom 4:5, the apostle boldly declared that τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην ("But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness"). It is most likely that just before referring to justification by faith, Paul, who knew Scripture extremely well, recalled Eccl 7:20, which includes δίκαιος and declares universal depravity. As C. L. Seow points out: "For the apostle, it is the impossibility of human righteousness in this sense that necessitates the righteousness of God by grace alone, and he makes his case

¹Nevertheless, of course, in a larger context David himself, too, had to confront his guilt. In his intertextual reading of Romans, Hays appropriately suggests that "the rhetorical structure of Romans 1-3 recapitulates the narrative structure of its textual grandparent, the story of Nathan's confrontation with David. The reader of Romans stands in David's role, drawn by the invective of Rom. 1:18-32 to pronounce judgment on pagan immorality, then unmasked and slapped by Paul's Nathan-like pronouncement: 'Therefore you have no excuse, . . .' (Rom 2:1)." Hays, *Echoes of Scripture*, 49.

with distinct echoes of our passage in Ecclesiastes.”¹ Considering the analysis above, I conclude that Paul used Eccl 7:20 (and Ps 13:1-3, LXX) when he composed Rom 3:10.²

Significance of Eccl 7:20 in the Pauline context

As previously mentioned, one of Paul’s main points in Rom 3:9-18 is that all people are sinners. He tried to counter Jewish misunderstanding that they were δίκαιοι because of their possession of the Torah, circumcision, and being children of Abraham. Paul effectively used Eccl 7:20 as a proof text to support his thesis. The apostle emphasized his point by adding “not even one” to the wording of Eccl 7:20a.

Although David’s words in Ps 14:1-4 were addressed to the wicked, but not God’s people or the king himself, “when used as an elaboration of Eccl 7:20, . . . the Psalm passages can be understood to fill out the universal condemnation of Qoheleth,” as Dunn points out.³ In other words, in Rom 3:11-18, Eccl 7:20 governs the several OT passages that Paul used.⁴ Thus, if Stanley’s distinction between “combined quotations”

¹C. L. Seow, *Ecclesiastes: A New Translation with Introduction and Commentary*, AB 18C (New York: Doubleday, 1997), 269. Here the use of the word “echoes” is due to Seow’s choice.

²Therefore, it is justified to say that this is the only use of Ecclesiastes with an explicit introductory formula in the New Testament. Dunn, *Romans 1-8*, 150. This case is the second case of Paul’s use of a wisdom book with the formula.

³Ibid. The unusual long chain of OT passages ends Rom 3:18; nevertheless, Hays points out that Paul had Ps 143 in his mind when he wrote Rom 3:20, where he summarizes and concludes his thought presented up to there. *Echoes of Scripture*, 51.

⁴“Governs” may be too strong a word, if one considers the significance of original contexts of other OT passages in Rom 3:11-18. Eccl 7:20 ruled the following passages in a sense that they were used to emphasize the universal depravity. Nevertheless, this does not necessarily mean that Paul intended to “silence” the original

and “conflated quotations” is used here, the catena in Rom 3:10-18 should be categorized as the latter, in which “one verse is clearly dominant and the other subordinate.”¹

Brendan Byrne appropriately suggests: “The opening words ‘There is no righteous person, not one’ . . . sound the *leit-motif* of the catena.”² Fitzmyer says that this sentence “enunciates Paul’s thesis.”³ Therefore, the significance of Paul’s use of Eccl 7:20 in Rom 3:10 should be considered great.

Probable Cases

Eccl 12:13-14 in 2 Cor 5:10-11

The texts of Eccl 12:13-14 and of 2 Cor 5:10-11 are as follows:

contexts of the passages, as Moyise points out. *OT in Revelation*, 141. He asserts that “Paul’s interpretative comments in Romans 3:9, 19 steer the reader towards the conclusion that all need the gospel, but the old context adds a second voice that God has always been with the righteous and against the wicked. . . . Somehow, he must persuade his readers that being ‘justified by his grace’ (3:23) does not mean that God no longer distinguishes between righteousness and wickedness (6:13) and the ‘voice’, of the catena is one of the ways that he achieves this.” Idem, “The Catena of Romans 3:10-18,” *ExpTim* 106 (1995): 370.

¹Stanley, *Paul and Language*, 259; the use of the word “quotations” is due to Stanley’s choice.

²Byrne, 117; emphasis original.

³Fitzmyer, *Romans*, 334.

Paul

LXX

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ
 ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα
 κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος
 πρὸς ᾧ ἔπραξεν,
 εἴτε ἀγαθὸν εἴτε φαῦλον.
 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου
 ἀνθρώπους πείθομεν, θεῷ δὲ
 πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς
 συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

τέλος λόγου τὸ πᾶν ἀκούεται¹ Τὸν θεὸν
φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε,
 ὅτι τοῦτο πᾶς ὁ ἄνθρωπος.

ὅτι σὺν πᾶν τὸ ποίημα ὁ θεὸς ἄξει ἐν
κρίσει ἐν παντὶ παρεωραμένῳ,

εἰάν ἀγαθὸν καὶ εἰάν πονηρόν.

Hear the end of the matter, the sum:
Fear God, and keep his commandments:
 for this is the whole obligation of man.²

For all of us must appear before the
judgment seat of Christ, so that each may
 receive recompense for what has been
 done in the body,
whether good or evil.

Therefore, knowing the fear of the Lord,
 we try to persuade others; but we
 ourselves are well known to God, and I
 hope that we are also well known to your
 consciences.

For God will bring every work into
judgment, with everything that has been
 overlooked,

whether it be good, or whether it be evil.

Analysis of the case

NTG, GNT, and Ellis consider Eccl 12:14 in 2 Cor 5:10 as “allusion” or
 “verbal parallel.” Although Hübner includes it in his list, he judges that Eccl 12:14 is not
 important to understanding the meaning of 2 Cor 5:10.

¹Brenton reads ἄκουε instead of ἀκούεται.

²I modified the last part of Brenton’s translation of Eccl 12:13. His
 translation is “for this is the whole man.”

Like the case of Prov 24:12 (or Ps 62:13) in Rom 2:6, Eccl 12:14 and 2 Cor 5:10 refer to the idea of *God's judgment according to works*, which was widespread in Judaism and early Christianity.

Yet, the relationship between Eccl 12:13-14 and 2 Cor 5:10-11 seems somewhat different from that between Prov 24:12 and Rom 2:6. In fact, even Yinger, who judges that Paul did not have specific passages in mind when he composed Rom 2:6,¹ recognizes a significant similarity between Eccl 12:13-14 and 2 Cor 5:10-11.²

Although the verbal parallel between Eccl 12:13-14 and 2 Cor 5:10-11 is not strong, there is a significant thematic agreement. Paul used γὰρ, which can be considered as an implicit introductory formula, although it may be a mere conjunction, which introduces a reason for the previous statement, "we make it our aim to please him" (2 Cor 5:9b). Furthermore, in the immediate contexts of both Eccl 12:14 and 2 Cor 5:10, *the fear of the Lord* (or *fear God*) is mentioned (2 Cor 5:11 and Eccl 12:13). Although this phrase occurs elsewhere in the OT, its connection with wisdom is the motto in wisdom literature.³ Although Ecclesiastes does not include a statement that includes both wisdom and the fear of God (or the Lord), the author of the book does refer to its verbal form *fear*

¹Yinger, 156-57.

²Ibid., 269-70.

³E.g., Prov 1:7; Job 28:28; Sir 1:14. Crenshaw states: "In some circles of the wise, the fear of Yahweh functioned as the compass point from which they took moral readings." *OT Wisdom*, rev. ed., 12. It should be noted that the phrase does not appear in the Wisdom of Solomon.

God in his exploration of wisdom.¹ The occurrence of *the fear of the Lord* in 2 Cor 5:11 may be a clue which indicates that Paul had some wisdom books in his mind, if not Ecclesiastes in particular, when he composed the previous verse. Moreover, εἰδότες (“[we] knowing”) in the beginning of 2 Cor 5:11 may indicate Paul’s assumption that, with him, the Corinthians well knew the motif *the fear of the Lord* in the wisdom literature as well as in other OT books.² In addition, Eccl 12:13-14 and 2 Cor 5:10-11 share three more themes: (1) the motif of God’s judgment according to works; (2) the theme of “God’s omniscience, including knowledge even of hidden deeds”;³ and (3) the phrase *whether good or evil* which implies “that it is not merely the positive encouragement of reward that motivates his behavior, but equally the threat of negative consequences.”⁴ Although each point above may be found elsewhere in the OT, all of

¹As Murphy points out, the phrase *the fear of God* (or *the Lord*) does not occur in Ecclesiastes; instead, the book uses its verbal form *to fear God* in 3:14; 5:6; 7:18; 8:12-13; and 12:13. Murphy, 56.

²Thompson points out that in Paul’s letters the implicit introductory formula οὐκ οἶδατε fairly indicates his use of common proverbs or teachings which he assumed that his readers should have been familiar with (35). Other forms of οἶδα in the formulation of the first person plural, including εἰδότες, also could have been used as an implicit introductory formula, which indicates the holding of common belief, idea, or motif.

³Ibid., 44, 270. Regarding Paul’s recognition of God’s omniscience in 2 Cor 5:11, Yinger points out: “Immediately following 5:10, Paul will note as well that the God-fearing motivation of his ministry has been manifested (i.e., known) to God, and hopes it shall have been so to the Corinthians’ conscience (5:11; cf. also 11:6). Thus, the ‘manifestation’ of Paul’s godly motives and methods is a major concern of his apology, and will most likely have influenced his choice of φανερωθῆναι in the judgment context” (267).

⁴Ibid., 269.

them seem to be included only in Eccl 12:13-14 and 2 Cor 5:10-11. This strongly suggests that Paul had the passage of Ecclesiastes in mind in composing 2 Cor 5:10-11.

Significance of Eccl 12:13-14 in the Pauline context

When readers of 2 Cor 5:10-11 fail to recognize Paul's use of Eccl 12:13-14, they tend to misunderstand the meaning of *the fear of the Lord* in the apostle's passages. For example, after pointing out that "the fear of the Lord" in 2 Cor 5:11 "relates to that 'fear' often referred to in OT Wisdom literature," Barnett asserts that "this does not necessarily define the use in this context. The οὖν that follows immediately the judicial bench of Christ in v. 10 demands that the 'fear' relate to Christ."¹ Barrett maintains: "*The fear of the Lord* has a familiar, weakened sense, in which it means little more than piety (e.g. Job xxviii. 28; Prov. ix. 10); the context forbids this weakened sense here. So far as we are to be judged by our deeds we may well be afraid of what is to come. It is in this fear that **we persuade . . . men.**"² These statements are commended in a sense that they carefully consider the Pauline context; however, they miss the importance of the OT wisdom motif *the fear of the Lord* in the apostle's passages.³

¹Barnett, 279.

²Barrett, *Second Epistle to the Corinthians*, 163; emphasis original.

³However, those who fail to recognize Paul's use of Eccl 12:13-14 do not always underrate the significance of the motif in the apostle's passages. For example, Richard Charles Henry Lenski states: "'The fear of the Lord' . . . is the same in both the Old and the New Testament. Together with the love of God it controls the Christian during his whole life." *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg, 1963), 1017. Furnish notes that "the phrase *fear of the Lord* must be understood primarily in relation to its background in the Jewish Bible and tradition . . . , not with reference to *the judicial bench of Christ*" (306; emphasis

Yinger points out eight rhetorical purposes “for which the motif [God’s judgment according to works] is employed.”¹ He categorizes Eccl 12:14, with Prov 19:17; 24:12; Sir 11:26; 16:12, 14; 17:23, in the group in which the motif is used for “Motivating the righteous to obedience.”² Likewise, Paul used the motif to explain his reason and motivation why he and his colleagues make it their “aim to please” their Lord (2 Cor 5:9). This shows that the apostle’s understanding of the relationship between his ministry’s motivation and *God’s judgment according to works* was based on that of the OT wisdom literature.

Then, one question arises: Among the texts included in the group of which Yinger considers that the motif *God’s judgment according to works* is used for “Motivating the righteous to obedience,” why did Paul choose Eccl 12:14? He could not have used the passages of Sirach because they do not include the motif of God’s omniscience. Then, why did not the apostle use Prov 24:12? It reads, “if you say, ‘Look, we did not know this’—does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it? And will he not repay all according to their deeds?”

original).

¹Yinger, 29. The categories are: “(1) Praising God’s manner of dealing with humanity. (2) Justifying God’s dealings with humanity. (3) Appealing to God to intervene on behalf of the righteous. (4) Pronouncing a benediction or prayer-wish. (5) Motivating the righteous to obedience. (6) Comforting and assuring the righteous (i.e., that God will correct seeming injustices). (7) Pronouncing sentence upon the disobedient. (8) Summoning the disobedient to repentance.” Ibid.

²Ibid., 38-44. All of these are passages in the wisdom literature. Yinger points out: “The use of the motif in Motivation-texts belongs to Israel’s wisdom tradition” (44).

This passage clearly conveys the motif of God's omniscience. Nevertheless, it should be noted that Prov 24:12 conveys only a negative aspect of God's omniscience and His judgment; but Eccl 12:14 along with a negative aspect also includes a positive one, *good*. This seems to have been Paul's reason for using Eccl 12:14 because he was trying to defend his and his colleagues' positive and pure motivation for ministry.

Another consideration should be noted in this case. Eccl 12:13-14 is the conclusion of Ecclesiastes; the passage has special importance in the wisdom book. This seems to increase the weight of the significance in Paul's use of Eccl 12:13-14 in 2 Cor 5:10-11.

Significant Parallels

Eccl 1:2 and others in Rom 8:19-21

The texts of Eccl 1:2-3 and Rom 8:19-21 are as follows.

Paul

ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ
ἀπεκδέχεται.
τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ
ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ'
ἐλπίδι
ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται
ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
θεοῦ.

LXX

ματαιότης ματαιότητων, εἶπεν ὁ
Ἐκκλησιαστής, ματαιότης ματαιότητων,
τὰ πάντα ματαιότης.
τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ
μόχθῳ αὐτοῦ, ὃ μοχθεῖ ὑπὸ τὸν ἥλιον;

Paul

LXX

For the creation waits with eager longing
for the revealing of the children of God;
for the creation was subjected to futility,
not of its own will but by the will of the
one who subjected it, in hope
that the creation itself will be set free
from its bondage to decay and will obtain
the freedom of the glory of the children of
God.

Vanity of vanities, said the Preacher,
vanity of vanities; all is vanity.

What advantage is there to a man in all his
labour that he takes under the sun?

Hübner, *NTG*, and *GNT* include this case in their lists as “allusion” or “verbal parallel.” Hübner and *NTG* indicate that other passages in Ecclesiastes that refer to ματαιότης should also be considered.

On the one hand, not many NT commentators on Romans consider that Paul clearly had Ecclesiastes in his mind when he wrote Rom 8:19-20, although some of them refer to ματαιότης of the wisdom book in their commentaries. Rather, most of them agree in understanding that ὑπετάγη is a divine passive and that the apostle was thinking of Adam’s narrative, Gen 3:17-19, in particular.¹

On the other hand, there are some NT scholars who consider that Ecclesiastes is crucial to understanding Paul’s intention in Rom 8:19-21. For example, in his

¹Cranfield, 413; Dunn, *Romans 1-8*, 470; Moo, *Romans*, 515-16. Yet, some scholars consider that other OT passages were in Paul’s mind. For example, A. T. Hanson does not refer to Ecclesiastes or Gen 3:17-19 in his reading of Rom 8:19-20; instead, he proposes that “this passage is in fact a sort of Christian midrash on Ps. 89.46-8. In particular, Ps. 89.47 seems to be behind Rom. 8.19-20.” *Studies in Paul’s Technique and Theology* (London: SPCK, 1974), 33; see also idem, *The Living Utterances of God: The New Testament Exegesis of the Old* (London: Darton, Longman and Todd, 1983), 59-60.

comment on Rom 8:20, C. J. Vaughan first refers to Eccl 1:2.¹ In his article on ματαιότης in *TDNT*, O. Bauernfeind states that “Rom 8:20 is a valid commentary on Qoh.”² Moyise asks, “Is there a better explanation of Rom. 8.20-21 than a background text which says οὐκ ἔστιν δίκαιος, which says life is ματαιότης and which links ματαιότης with the story of the Fall?”³

Furthermore, some OT commentators consider that Ecclesiastes had an important role in Paul’s composing Rom 8:19-20. For example, Tremper Longman III states: “Ecclesiastes is never quoted in the NT,⁴ but there is an allusion to the message of the book in Romans 8:18-21.”⁵ William P. Brown points out: “Paul borrows directly from Qoheleth’s language to set the scene for the consummation of God’s glory in Rom. 8:19-20.”⁶

Paul did not use an explicit introductory formula in Rom 8:19-21. He used γὰρ there, which may be an implicit introductory formula that shows Paul’s use of

¹C. J. Vaughan, *Ἡ ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ: St Paul’s Epistle to the Romans, with Notes*, 7th ed. (London: Macmillan, 1890), 158.

²O. Bauernfeind, “μάταιος, ματαιότης, ματαιόω, μάτην, ματαιολογία, ματαιολόγος,” *TDNT*, 4:523.

³Moyise, “Intertextuality,” 25.

⁴On this point, of course, I cannot agree with Longman, based on my investigation of Eccl 7:20 in Rom 3:10. Here the use of the words “quoted” and “allusion” is due to Longman’s choice.

⁵Tremper Longman III, *The Book of Ecclesiastes*, New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1998), 39.

⁶William P. Brown, *Ecclesiastes*, IBC (Louisville: John Knox, 2000), 124.

sources, although it may be used merely as a conjunction.

As the comparison of texts above shows, there is not a strong verbal agreement between Rom 8:19-21 and Eccl 1:2. Nevertheless, although ματαιότης occurs elsewhere in the LXX,¹ this word is clearly the keyword of Ecclesiastes.² For Paul and his original hearers, the use of one word ματαιότης seems to have been enough to recall the wisdom book. It should be noted that Gen 3:17-19 and Rom 8:19-21 have no common significant word. Neither does the Pauline passage include any keyword by which the original audience in Rome might have been clearly reminded of the Genesis narrative.

Furthermore, although Rom 8:22 refers to συνωδίνει (“sharing labor pain”) which shares the idea of Gen 3:16, in Rom 8:19-21 Paul did not mention “the details of the consequences of Adam’s fall” (“thorns and thistles,” “food from . . . only by ‘painful toil’ and sweat,” and returning “to the dust from which they had been taken”), as John Stott observes.³ Rather, the apostle “sums up the result of God’s curse by the one word *mataiotēs*, *frustration*.”⁴

¹E.g., Pss 4:3, 25:4, 30:7, 37:13, Prov 22:8.

²John Jarick demonstrates that in the LXX הַבֵּל is always translated into ματαιότης. *A Comprehensive Bilingual Concordance of the Hebrew and Greek Texts of Ecclesiastes*, on the basis of a computer program by Galen Marquis, Septuagint and Cognate Studies 36 (Atlanta: Scholars Press, 1993), 186. This suggests that the use of ματαιότης for the translation of הַבֵּל had been well established.

³John Stott, *Romans: God’s Good News for the World* (Downers Grove: InterVarsity, 1994), 238-39.

⁴Ibid., 239.

Therefore, it seems reasonable to conclude that the book of Ecclesiastes was primarily in Paul's mind in composing Rom 8:20, although he was probably aware of Gen 3:17-19 as well. Furthermore, it is possible that Paul used the keyword of Ecclesiastes (ματαιότης) with an intention to remind the Roman believers of the present reality in the whole creation that the book conveys.

I discuss one more note on Paul's use of Eccl 1:2 in Rom 8:20; that is, the significance of Rom 8:18-23 in his gospel. In these passages, Paul expressed his hope in the glorious re-creation of the entire creature.¹ One can call it "the climax" of his gospel.² It should be noted that only in Rom 8:18-23 does the apostle explicitly refer to this message.³ If Paul really had Eccl 1:2 in mind when he dictated Rom 8:18-23, this indicates the great importance of the wisdom book in his theology.

¹J. Christiaan Beker points out that Paul's hope was not restricted to the resurrection of the saints, but it was "a hope for the transformation of the entire creation, that is, in the victory over death." *The Triumph of God: The Essence of Paul's Thought*, trans. Loren T. Stuckenbruck (Minneapolis: Fortress, 1990), 79; emphasis original.

²Beker correctly maintains: For Paul "the climax of salvation-history is constituted by the coming glory of God, in whose name Christ exercises his reign." *Ibid.*, 115-16.

³Beker calls Rom 8:17-39 "Paul's most impressive confession of the triumph of God." *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 363.

Eccl 8:2-5 in Rom 13:1-7

Paul

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

LXX

Obey the king's command, I say, because you took an oath before God. Do not be in a hurry to leave the king's presence. Do not stand up for a bad cause, for he will do whatever he pleases. Since a king's word is supreme, who can say to him, "What are you doing?" Whoever obeys his command will come to no harm, and the wise heart will know the proper time and procedure.¹

Neither Hübner, *NTG*, *GNT*, nor Ellis includes this case in their lists. In fact, New Testament commentators rarely refer to the parallel between Eccl 8:2-5 and Rom 13:1-7. Notable exceptions are David Mark Tripp and B. S. Rosner.²

¹This translation is taken from the New International Version.

²David Mark Tripp, "An Interpretation of Romans 13:1-7 in Light of Sapiential and Apocalyptic Traditions" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1987), 83-87; Rosner, 114.

Nevertheless, several Old Testament scholars have noted this parallel.¹ For example, Ralph Wardlaw states:

The sentiment, directions, and language of Solomon in this passage, bear so close a resemblance to those of Paul, when he writes on the same subject to the Christians at Rome, that we may quote the latter as a New Testament commentary on the former. . . . It is evident, that these apostolic precepts are just those of Solomon in a more expanded form.²

In fact, although the verbal agreement is weak, the thematic parallel is quite strong. In both passages, (1) the citizens are counseled to obey their rulers³ (Eccl 8:2, 5; Rom 13:1, 5, 7); (2) rulers are understood in relation to God (Eccl 8:2; Rom 13:1, 2, 4, 6); (3) the counsel includes a “pragmatic”⁴ aspect, suggesting that doing good or observing the commandments is a “means”⁵ to avoid receiving bad things from rulers (Eccl 8:5; Rom 13:3, 4); but (4) a “religious motive”⁶ is also added (“an oath before God” in Eccl 8:2; “conscience” in Rom 13:5).

¹Ralph Wardlaw, *Lectures on the Book of Ecclesiastes* (Philadelphia: W. W. Woodward, 1822), 361; George Aaron Barton, *A Critical and Exegetical Commentary on the Book of Ecclesiastes*, ICC (New York: Charles Scribner’s Sons, 1908), 150; Franz Delitzsch, *Commentary on the Song of Songs and Ecclesiastes*, trans. M. G. Eaton (Grand Rapids: Eerdmans, 1950), 213; John J. Collins, *Proverbs, Ecclesiastes* (Atlanta: John Knox, 1980), 98; Michael A. Eaton, *Ecclesiastes: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Leicester: Inter-Varsity, 1983), 119; Seow, 292; W. P. Brown, *Ecclesiastes*, 87.

²Wardlaw, 361-62.

³Tripp, 83.

⁴Ibid., 86.

⁵Wardlaw, 362.

⁶Tripp, 83.

Although each point above may be found elsewhere in the OT, all these aspects seem to be included only in Eccl 8:2-5 and Rom 13:1-7. This seems to suggest the connection between Paul and this passage of the wisdom book. Although it may be difficult to determine the degree of Paul's awareness of the passage in composing Rom 13, this case should be included in the category of *probable* cases, according to my judgment. This case shows that NT readers should hear the comments of OT scholars "reading the Old Testament with its partner Testament in mind,"¹ and that NT commentaries and various lists of parallels between OT and NT could have overlooked significant cases.

This concludes the investigation of Paul's use of canonical wisdom literature in Romans and the Corinthian letters.² The next subject of my investigation is the apostle's use of noncanonical wisdom literature, Sirach and the Wisdom of Solomon.

¹Rosner, 114.

²The thematic and theological analyses of Paul's use of each wisdom book are discussed in chapter 7.

CHAPTER V

PAUL'S USE OF NONCANONICAL WISDOM BOOKS IN ROMANS AND THE CORINTHIAN LETTERS

As mentioned in the Introduction, no one has compared Paul's use of noncanonical wisdom literature with his use of the canonical. Although the parallels between Paul's letters and the Wisdom of Solomon have been explored, studies without "a canonical bias" are quite exceptional.¹ As Beverly Roberts Gaventa points out:

Clearly the comparisons were carried out by persons whose work had a normative goal. That is, the differences between the two writers had to be evaluated as differences between "right" and "wrong" positions. For Christian scholars, Paul was the standard against which Wisdom was assessed.²

However, for a better understanding of the relationship between Paul and canonical and noncanonical wisdom literature, investigations "in precisely the same way, with the same justice and empathy" are needed.³ I wrestle with the task in this chapter. The first subject is Paul's use of Sirach in Romans and the Corinthian letters.

¹Charlesworth, 50.

²Beverly Roberts Gaventa, "The Rhetoric of Death in the Wisdom of Solomon and the Letters of Paul," in *The Listening Heart: Essays in Wisdom and the Psalms in Honor of Roland E. Murphy*, ed. Kenneth G. Hoglund, Elizabeth F. Huwiler, Jonathan T. Glass, and Roger W. Lee, Journal for the Study of the Old Testament Supplement Series 58 (Sheffield: JSOT, 1987), 128-29.

³Charlesworth, 50.

Paul's Use of Sirach in Romans and the Corinthian Letters

Most Likely Cases

Sir 1:10¹ in 1 Cor 2:9

Paul

(vs. 7)
 ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ
 τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ
 θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

(vs. 8)
 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος
 τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν
 τὸν κύριον τῆς δόξης ἐσταύρωσαν.

(vs. 9)
 ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμὸς οὐκ
 εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ
 καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ
 ἠτοίμασεν ὁ θεὸς
τοῖς ἀγαπῶσιν αὐτόν.

LXX

(vs. 4)
 προτέρα πάντων ἔκτισται σοφία καὶ
 σύνεσις φρονήσεως ἐξ αἰῶνος.

(vs. 6)
 ῥίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ
 πανουργεύματα αὐτῆς τίς ἔγνω;

(vs. 10)
 μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ,
 καὶ ἐχορήγησεν αὐτὴν
τοῖς ἀγαπῶσιν αὐτόν.

¹There is confusion in chapter and verse numbering of Sirach. Di Lella writes: "I appeal to all scholars and Bible translators to adopt Ziegler's enumeration as described here, so that in future the references to a specific passage in Ben Sira may be uniform." Patrick W. Skehan and Alexander A. Di Lella, *The Wisdom of Ben Sira*, AB 39 (New York: Doubleday, 1987), x. However, for Sirach 30:25-36:16a, Skehan and Di Lella use the chapter and verse numbers that Ziegler puts in parentheses to keep the original order of the texts; in these passages of the Greek MSS, the two sections (30:25-33:13a and 33:13b-36:16a) are placed in reverse order. I follow Skehan and Di Lella's way of numeration. The NRSV adopted the same system.

Paul

LXX

(vs. 7)

But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.

(vs. 8)

None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.

(vs. 9)

But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him."

(vs. 4)

Wisdom was created before all other things, and prudent understanding from eternity.

(vs. 6)

The root of wisdom—to whom has it been revealed? Her subtleties—who knows them?

(vs. 10)

upon all the living according to his gift; he lavished her upon those who love him.

Analysis of the case

Hübner, *NTG*, and *GNT* include this case in their lists.¹ In 1 Cor 2:9, Paul used an explicit introductory formula καθὼς γέγραπται ("as it is written"). From this, it is clear that when he composed this passage, in his mind Paul had certain words which had been written in a document. However, although several parallel passages have been pointed out, the identification of the source of the Pauline words has not reached a consensus.² The common suggestions are Isa 64:4 (64:3 MT); 65:16; Jer 3:16, a

¹Hübner includes Isa 64:4 in his list. *NTG*'s list contains Isa 64:4; 65:16; and Jer 3:16.

²Stanley, *Paul and Language*, 188-89. For a collection of various references that includes a phrase "no eye has seen" or similar wordings, see Michael E. Stone and John Strugnell, *The Books of Elijah: Parts 1-2*, comprehensive index by W. Lowndes Lipscomb (Missoula: Scholars Press, 1979), 42-73. Origen's comment on Paul's words "What no eye has seen, nor ear heard" has been interpreted that the church father found the phrase in Apocalypse of Elijah. Jerome maintains that Paul paraphrased the Hebrew text of Isa 64:3. Almost the same phrase of 1 Cor 2:9 occurs in the second Latin and

combination of some OT texts, and Apocalypse of Elijah.

Nevertheless, if the four OT texts (Isa 64:4; 65:16; Jer 3:16; and Sir 1:10) are compared with 1 Cor 2:9, Sir 1:10 seems the closest to Paul's words and his meanings.¹ First of all, Sir 1:10 and 1 Cor 2:9 share the exact wording τοῖς ἀγαπῶσιν αὐτόν ("for those who love him").² Although Isa 64:4; 65:16; and Jer 3:16 share some words with 1 Cor 2:9, they do not completely share with the Pauline passage the same wording which consists of three words. Furthermore, more significantly, Sir 1:10 has a context quite similar to that of 1 Cor 2:9. The surrounding passages of Sir 1:10 and the Pauline passage repeatedly refer to *wisdom*; in the contexts of Isa 65:16; 64:4; and Jer 3:16, wisdom is not mentioned. Moreover, the surrounding passages of Sir 1:10 and 1 Cor 2:9 refer to the wisdom "which God decreed before the ages" (1 Cor 2:7) or which "was created before all other things" (Sir 1:4). In addition, both Sir 1:6 and 1 Cor 2:7-8 refer to the hiddenness of wisdom. Thus, as André Feuillet correctly observes, Paul and Sirach

Slavonic versions of Ascension of Isaiah 11:34. Knibb, 176. However, since the Christian editing is clearly detected in the work (3:13-11:43), the origin of the phrase is disputable. Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2000), 251.

¹Because Isa 52:15 and 64:4 are different from 1 Cor 2:9 in both wording and meaning, Wolfgang Schrage correctly denies the view that Paul paraphrased the Isaiah passages. *Der erste Brief an die Korinther*, vol. 1 (Zürich: Benzler Verlag, 1991), 245.

²This wording occurs elsewhere in the OT (Deut 7:9 and Neh 1:5). It is used also in Psalms of Solomon 6:6 and 14:1. Nevertheless, as Oda von Wischmeyer points out, the expression ἀγαπᾶν θεόν appears in Sirach the most frequently (1:10; 2:15, 16; 34:19; and 47:22). "ΘΕΟΝ ΑΓΑΠΑΝ bei Paulus. Eine traditionsgeschichtliche Miszelle," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 78 (1987): 142. It should be noted that it occurs with *wisdom* only in Sir 1:10.

Paul used the phrase also in Rom 8:28 and 1 Cor 8:3; elsewhere in the NT, it is used in Jas 1:12, 2:5.

developed “un thème analogue.”¹ These significant parallels between Sir 1:10 and 1 Cor 2:9 are much stronger than the parallels between other options (Isa 64:4; 65:16; and Jer 3:16) and the Pauline passage.

Despite the strong parallels, Sir 1:10 has not been seriously considered as the source of 1 Cor 2:9. Notable exceptions are Hans Vollmer and A. Feuillet. Vollmer suggests that Paul used a Jewish anthology, which consists of Isa 65:16 and Sir 1:10.² With pointing out the similar thought between Sir 1:10 and 1 Cor 2:7-9, Feuillet expresses that the last part of 1 Cor 2:9 is, perhaps fortuitous, coincidence with Sir 1:10.³ Furthermore, Feuillet points out the influence of other wisdom books on 1 Cor 2. For example, he notes the strong parallel between the Pauline text and the book of Job, particularly chap. 28, which states that only God knows wisdom.⁴

There seem to be four reasons why Sir 1:10 has not been carefully examined as the source of 1 Cor 2:9:

1. Most studies have noted the parallel between only the first part of the Pauline text “What no eye has seen, nor ear heard” and the assumed sources.
2. Most studies have checked only the verbal elements of the parallel

¹André Feuillet, “L’énigme de 1 Cor., II, 9,” *Revue biblique* 70 (1963): 63; the English digest of this article is found in *Theology Digest* 14 (1966): 143-48.

²Hans Vollmer, *Die Alttestamentlichen Citate bei Paulus: textkritisch und biblisch-theologisch gewürdigt: nebst einem Anhang ueber das Verhältnis des Apostels zu Philo* (Freiburg i. B.: J. C. B. Mohr [Paul Siebeck], 1895), 48.

³Feuillet, 67.

⁴*Ibid.*, 55, 64-66.

between 1 Cor 2:9 and the assumed sources. They have tended to neglect the apparent context of wisdom in Paul's passages.

3. Most studies on Paul's use of Scripture focused on the importance of Isaiah or Psalms which the apostle used in an explicit way. Because of this, they tended to neglect the significance of other OT books, like wisdom literature, in Paul's letters.¹

4. Sirach has not been considered as canonical by many Christians.² Because of this, they assume that this book was not important for Paul, either.

However, when one tries to avoid such a bias against the wisdom book, and when one examines the parallel between 1 Cor 2:9 and Sir 1:10 by using various criteria, a different conclusion may be reached than the views commonly held until now.

Considering the analysis above, I conclude that Sir 1:10, but not Isa 64:4, was primarily in Paul's mind when he composed 1 Cor 2:7-9, although he might have some passages of Isaiah and Job in mind as well.³ This is the third instance in which Paul used

¹Feuillet maintains that nobody has sufficiently considered the importance of the wisdom literature for the interpretation of the NT (72-73). Although his article was published almost forty years ago (in 1963) and the condition of NT scholarship has changed, Feuillet's point seems still worthy to be heard.

²Most Protestant churches, including my denomination, do not consider Sirach as in their canon. Yet, it should be noted that even most Catholic scholars, who regard the book as deuterocanonical, have not recognized Sir 1:10 in 1 Cor 2:9.

³Hays points out: "Paul's letters contain numerous allusions to Isaiah, particularly its later chapters, which he read as a prefiguration of God's eschatological salvation of Gentiles along with Israel. An allusion to this section of Isaiah [chaps. 64-65] would fit the general context in 1 Corinthians 2 very well indeed." *First Corinthians*, 44. At the same time, Hays does not exclude the possibility that the source of 1 Cor 2:9 was other works. *Ibid.*, 44-45.

a text of a wisdom book with an explicit introductory formula;¹ and it may be the only case of Paul's use of a noncanonical book with καθὼς γέγραπται ("as it is written").

Significance of Sir 1:10 in the Pauline Context

In 1 Cor 1-2, Paul emphasized the wisdom of God in contrast to human wisdom. According to Paul, the wisdom of humans is foolish, so long as it refuses Jesus crucified. The apostle confirmed that Christ is God's wisdom (1:24). Furthermore, Paul maintained that God's wisdom was established before the beginning of the world and the wisdom had been hidden (2:7). Rulers of this age did not have the wisdom (2:8). If, Paul confirmed, they had known God's wisdom, they would not have crucified the Lord (2:8). These statements and Paul's use of Sir 1:10 in 1 Cor 2:7-9 seem to support the view that Paul's Christology was based on the wisdom literature, despite opposite opinions.² As Feuillet maintains, for Paul to speak of Christ crucified and to speak of hidden wisdom were the same.³

¹Other cases are Job 5:13 in 1 Cor 3:19 and Eccl 7:20 in Rom 3:10.

²Gordon D. Fee, "Wisdom Christology in Paul: A Dissenting View," in *The Way of Wisdom: Essays in Honor of Bruce K. Waltke*, ed. J. I. Packer and Sven K. Soderlund (Grand Rapids: Zondervan, 2000), 251-79.

³Feuillet, 67. Likewise, without referring to the parallel between Sir 1:10 and 1 Cor 2:9, Dunn points out: "For Paul God's wisdom is essentially God's plan to achieve salvation through the crucifixion of Jesus and through the proclamation of the crucified Christ." *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (Philadelphia: Westminster, 1980), 178.

Thus, considering that: (1) since Paul used an explicit introductory formula in 1 Cor 2:9, it is clear that the apostle intended to remind the Corinthians of the Sirach text; (2) Sir 1:10 and the preceding passages show meanings similar to those of 1 Cor 2:7-9; and (3) Paul's christology was based on Sir 1:10 and other wisdom literature passages, it should be concluded that the significance of Sir 1:10 in the Pauline context is great.

Probable Cases

Sir 37:28 and 36:23 in 1 Cor 6:12-13

The texts of Sir 37:28, 36:23-24 and of 1 Cor 6:12-13 are as follows:

Paul

Πάντα μοι ἔξεστιν ἄλλ'
οὐ πάντα συμφέρει·
πάντα μοι ἔξεστιν ἄλλ' οὐκ ἐγὼ
ἐξουσιασθήσομαι ὑπό τινος.

τὰ βρώματα τῇ κοιλίᾳ
καὶ ἡ κοιλία τοῖς βρώμασιν,
ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα
καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ
ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

LXX

(37:27)
Τέκνον, ἐν ζωῇ σου πείρασον τὴν ψυχὴν
σου καὶ ἴδὲ τί ποινηρὸν αὐτῇ καὶ μὴ δῶς
αὐτῇ·

(v. 28)
οὐ γὰρ πάντα πᾶσιν συμφέρει,
καὶ οὐ πᾶσα ψυχὴ ἐν παντί εὐδοκεῖ.

(36:23-24)
Πᾶν βρῶμα φάγεται κοιλία, ἔστιν
δὲ βρῶμα βρώματος κάλλιον.
φάρυγξ γεύεται βρώματα θήρας, οὕτως
καρδία συνετὴ λόγους ψευδεῖς.

Paul

LXX

“All things are lawful for me,” but
not all things are beneficial.
 “All things are lawful for me,” but I will
 not be dominated by anything.

“Food is meant for the stomach
 and the stomach for food,”
 and God will destroy both one and the
 other. The body is meant not for
 fornication but for the Lord, and the Lord
 for the body.

(37:27-28)

My child, test yourself while you live;
 see what is bad for you and do not give in
 to it.

For not everything is good for everyone,
 and no one enjoys everything.

(36:23-24)

The stomach will take any food,
 yet one food is better than another.
 As the palate tastes the kinds of game,
 so an intelligent mind detects false
 words.¹

Analysis of the case

Hübner, *NTG*, and *GNT* include Sir 37:28 in 1 Cor 6:12 in their lists. Hübner and *NTG* include Sir 36:23 in 1 Cor 6:13 as well. Ellis includes Sir 37:27-28 in 1 Cor 6:12-13 in his list with a question mark; he comments elsewhere that all Pauline agreements with Sirach “are only in the nature of a similar phraseology.”²

Although Hübner, *NTG*, and *GNT* note the parallel between Sir 37: 28 and 1 Cor 6:12,³ it has been rarely regarded as Paul’s *use* of the wisdom book. Instead, several

¹Unless otherwise noted, translations of Sirach and the Wisdom of Solomon are taken from the NRSV.

²Ellis, *Paul’s Use of the Old Testament*, 76.

³Larry R. Helyer also points out this parallel. He observes: “The points being made in the respective contexts are not quite the same, but the general ideas are comparable.” *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove: InterVarsity, 2002), 106.

scholars have pointed out the frequent use of the verb συμφέρει in philosophy.¹

First of all, the wording of Sir 37:28a is fairly close to 1 Cor 6:12a. The phrase οὐ πάντα συμφέρει in the Pauline passage is almost the same as the first line of Sir 37:28. Even the grammatical formulation of the verb συμφέρει is shared. The word order is also the same. Apart from the conjunction γὰρ in Sir 37:28, the only difference is the absence of πᾶσιν in 1 Cor 6:12. Moreover, Paul's use of the same phrase in 1 Cor 10:23 seems to demonstrate that this wording had been well fixed before Paul composed his passages. This seems to indicate that the phrase was a saying or proverb which was widespread or written words in a document. Sir 36:23 and 1 Cor 6:13 share two words, βρῶμα ("food") and κοιλία ("stomach"), although the number of the former is different; in Paul's passage it is plural, in Sirach singular.

Next, the immediate contexts of the passages (Sir 37:27-28; 36:23; and 1 Cor 6:12-13) are examined. If Sir 37:27-31 is regarded as a paragraph, the text's central point would be *check what is good or bad to prolong the life*. Sir 37:29-31 deals with the way of eating. The text counsels the "child" to avoid gluttony. Vss. 27-28 do not explicitly refer to "eating"; the main concern seems more general. The author admonishes: "My

¹Johannes Weiss, *Der erste Korintherbrief* (Göttingen: Vandenhoeck & Ruprecht, 1910), 158-59. He provides several references from the Stoic philosophers (ibid.); C. K. Barrett, *The First Epistle to the Corinthians*, BNTC 7 (Peabody: Hendrickson, 1968), 145; Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, trans. James W. Leitch (Philadelphia: Fortress, 1975), 108-9; Hays, *First Corinthians*, 103. However, Fee points out that "Paul is using it [συμφέρει] differently" from the Stoic use of it. Fee, *First Epistle to the Corinthians*, 252.

child, test (πείρασον) yourself while you live; see what is bad for you and do not give in to it" (vs. 27).

If Sir 36:23-31 is considered as a paragraph, the main point of the author seems to be *right discernment* or *right choice*. Two subjects of the *choice* are particularly mentioned: "False words" (vs. 24) and "marry a wife" (vss. 26-31). In order to explain the *right discernment* or *choice*, the author uses the ability to taste as a metaphor (vss. 23-24a).

Paul gave the Corinthians counsels regarding lawsuits in 1 Cor 6:1-11. He advised that the saints should not have brought their cases to the unrighteous (6:1). He asked: "Is it so, that there is not a wise man among you, not even one, who will be able to judge (διακρίναι) between his brethren?" Then, in 6:12-20 Paul prohibited the Corinthians from practicing immoral sexual deeds, and gave reasons for the admonitions. From 7:1, he provided counsels and opinions about marriage and celibacy.

The relationship of the flow of topics among the three texts is as follows:

1 Cor 6:1-7:16	Sir 37:27-31	Sir 36:23-31
No one is able to <u>judge</u> (or <u>discern</u>)?	<u>Test</u> yourself while you live; <u>see what is bad</u> for you	
All things are lawful for me, but <u>not all things are beneficial.</u>	<u>Not everything is good</u> for everyone, and no one enjoys everything.	
<u>Food</u> for <u>stomach</u> , <u>stomach</u> for <u>food</u> , but God will destroy them.	<u>Eat</u> properly.	The <u>stomach</u> will take any <u>food</u> , yet one <u>food</u> is better than another.

1 Cor 6:1-7:16

Sir 37:27-31

Sir 36:23-31

Detect false words

No immoral sexual deeds!
 The body for the Lord,
 The Lord for the body.

Marriage and celibacyMarry a woman

As the comparison above shows, 1 Cor 6:1-7:16 and the two texts of Sirach (37:27-31 and 36:23-31) share four themes: (1) discernment, (2) that not everything is beneficial, (3) eating, and (4) marriage. Furthermore, they share the flow of the topics, if not exactly. Moreover, 1 Cor 6:13a and Sir 36:23-24 (but not Sir 37:29-31) agree in using the matter of food and stomach as a (pseudo) parallel to or a simile of another matter, but not in a literal sense—eating.¹ Thus, one can say that there is a structural parallel between 1 Cor 6:1-7:16 and the two texts of Sirach (37:27-31 and 36:23-31).

In addition to this strong parallel between Pauline passages and the two texts of Sirach, Sir 37:27-31 and 36:23-31 themselves have common themes (eating, that not everything is good, and discerning). Alexander A. Di Lella refers to Sir 36:23 as “a variation on the theme in 37:28.”² This shows that it was not unnatural for Paul to recall the two texts of Sirach simultaneously. Di Lella also provides two references regarding the theme from Paul’s letter, 1 Cor 6:12 and 10:23, which the present study analyzes.³

¹Crenshaw notes: “Ben Sira’s opening remarks [36:23] about a discriminating palate and foods of different quality illustrates his analogical thinking.” “The Book of Sirach: Introduction, Commentary, and Reflections,” in *The New Interpreter’s Bible*, vol. 5 (Nashville: Abingdon, 1997), 805.

²Skehan and Di Lella, 437. In this commentary, Skehan writes a translation of Sirach with notes (except for 38:24-34; 39:1-11; 40:1-43:33; and 51:13-30, where Di Lella did), and Di Lella writes the Introduction and commentary. *Ibid.*, x.

³*Ibid.*, 437.

As the investigation of Paul's use of canonical wisdom literature shows, the apostle well knew the immediate context of the wisdom books which he was using. It is typical that when Paul had some themes or words in his mind, he perceptively recalled the wisdom literature texts that contain the similar motifs or vocabulary, and used the passages in his argument. The case of Sir 37:27-28 and 36:23 in 1 Cor 6:12-13 shows the same pattern.¹

Considering the quite close wording and the structural parallel between Pauline passages and the two texts of Sirach, it seems reasonable to conclude that Paul had Sir 37:27-28 and 36:23 in mind when he composed 1 Cor 6:12-13.²

Significance of Sir 37:27-28 and 36:23 in the Pauline context

First of all, it should be noted that Paul used the words οὐ πάντα συμφέρει ("not everything is beneficial") to counter or give a reservation to the preceding statement πάντα μοι ἔξεστιν ("all things are lawful for me"),³ by inserting ἀλλ' ("but"). In other words, the apostle used οὐ πάντα συμφέρει of Sir 37:28 as a proof text to support his argument.

Next, the significance of the verb συμφέρει in 1 Corinthians should be noted.

¹A detailed comparison between Paul's use of canonical wisdom books and his use of noncanonical ones is presented in the next chapter.

²This does not necessarily deny the common view that the saying "food is meant for the stomach and the stomach for food" was one of the Corinthians' slogans. Jerome Murphy-O'Connor, "Corinthian Slogans in 1 Cor 6:12-20," *CBQ* 40 (1978): 394. It is quite possible that the slogan was in Paul's mind with other slogans, and that the apostle recalled the passages of Sirach that contain the similar themes or words.

³Many commentators consider this statement as a Corinthian slogan. For the list of the recent scholars who accept this view, see Thiselton, 461.

With οἰκοδομέω (“build up”), συμφέρω (“it is beneficial”) is the keyword of Paul’s counsels. Some Corinthians emphasized ἐξουσία (“right,” “authority,” “freedom,” or “power”); Paul understood that this was one of the main causes of problems in the church. Countering the abuse of ἐξουσία for doing certain actions, here Paul focused on whether the action was *good* or not. However, it should be noted that the meaning or nuance of συμφέρει seems slightly different between here and elsewhere. Compared with the context of 1 Cor 10:23 where Paul’s emphasis was clearly on others’ benefit of the action, in 6:12-20 the apostle focused on whether the action is *appropriate* for the saints, as the argument in 13b-20 shows.

Then, a question arises: Why did the apostle omit πάντων in his use of Sir 37:28? It appears that even if Paul wrote that “all things are lawful for me, but not all things are beneficial (appropriate) *for everyone*,” his point was made clear, even clearer. Nevertheless, it might not have been so in the context of 1 Cor 6:12-20. Here I propose a possible explanation for Paul’s omission of πάντων.

One of Paul’s purposes of writing 1 Cor 6:12-20 was to persuade Corinthians not to do immoral sexual deeds. Certain things are good for some people, but the same things are bad for other people; this is exactly the meaning of Sir 37:28a. However, in the case of immoral sexual deeds, they are bad for *everybody*. It is possible that in order to emphasize this point, Paul omitted πάντων. Otherwise, some Corinthians might have asserted that immoral sexual deeds were good for them, although the deeds might be bad

for others. It is possible that Paul intended to avoid this kind of far-fetched argument by omitting *πᾶσιν*.¹

Next, the relationship between the contexts of the wisdom-book passages and the Pauline context is examined. The original contexts of Sir 37:28 and 36:23 are slightly different from Paul's. On the one hand, in the texts of Sirach its author's intention is quite self-seeking or worldly. The counsel of Sir 37:28 is given to prolong one's life (vs. 31). Likewise, although 36:31 slightly refers to others' benefit by saying "who will trust," the main intention is clearly one's worldly benefit by discerning false words (vs. 23) and by marrying a woman (vss. 27-30). On the other hand, Paul's emphasis focused on more spiritual or religious matters by saying that "the body is meant not for fornication but for the Lord" (vs. 13b).

At the same time, however, Paul's intention in 1 Cor 6:12-20 focused on the saints' action and their bodies themselves (vs. 18b), but not their action's influence upon others or the benefit for others, as previously mentioned. In this sense, the intention of Sir 37:28-31 and 36:23-31 is similar to that of 1 Cor 6:12-20. Comparing the wording of 1 Cor 6:12 with that of 10:23, the difference of the intention or the nuance is made clear. 1 Cor 6:12 refers to *μοι* ("for me") after each *πάντα*, while Paul omitted it in 10:23.²

¹However, although this explanation may be correct, it does not explain why Paul omitted *πᾶσιν* also in 1 Cor 10:23, where the apostle's counsel was more general in nature. According to Paul, in the case of eating meat, the decision depended on each circumstance (1 Cor 10:27-33). Nevertheless, it should be noted that the apostle did use *πᾶσιν* in 1 Cor 10:33.

²In some MSS, *μοι* is added; yet, it is almost certainly an emendation by comparison with 6:12a. Thiselton, 781.

From this, it is clear that in 6:12 Paul's emphasis was placed on each individual's choice.

Furthermore, one more interaction between the context of Sirach and that of Paul's text should be noted. In the near passages Paul's view of marriage is different from Sirach's. Whereas Sirach strongly recommended marriage (Sir 36:29-31), Paul believed that not to have a wife or husband was better (1 Cor 7:7a, 8, 27b, 28b-34, 38, 40). Although regarding this matter Paul said that the counsel was his opinion (vs. 25) but not an order (vss. 6, 7b, 9, 28a, 35-36), the apostle strongly believed that to live alone was better for serving the Lord (vs. 35b).

When Pauline counsels on marriage are read with Sir 36:29-31, it seems as if the apostle were conversing with the wisdom-book texts while composing his passages. This may be one of the reasons why Paul said that κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ πνεῦμα θεοῦ ἔχειν ("according to my judgment—and I think I also have the Spirit of God")¹ in 1 Cor 7:40b.

Lastly, the significance of 1 Cor 6:12-20 in the letter is discussed. W. Larry Richards observes: "These eight verses [vss. 12-16] provide . . . a bird's-eye view of most of the remaining chapters of 1 Corinthians."² He points out that eight topics mentioned in vss. 12-16 appear in the following chapters.³ In addition to the eight topics, three more

¹This translation is taken from the NKJV.

²W. Larry Richards, *1 Corinthians: The Essentials and Nonessentials of Christian Living*, The Abundant Life Bible Amplifier Series (Nampa, Idaho: Pacific Press, 1997), 113. Fee also points out the connection regarding sexual immorality between 1 Cor 6:12-20 and the following part of the letter, 7:1-7 in particular. *First Epistle to the Corinthians*, 250.

³W. L. Richards, 112-13.

themes, which appear in other chapters, can be found in vss. 19-20. The occurrences of the eleven topics or motifs are shown in table 14. Considering this concentration of many subjects in 1 Cor 6:12-20, one should regard this passage as one of the key texts in the letter.

In summary, considering (1) the rhetorical emphasis of using the phrase οὐ πάντα συμφέρει in 1 Cor 6:12; (2) the special importance of the verb συμφέρει in the letter; and (3) the significance of 1 Cor 6:12-20 in the letter, I conclude that the weight of the use of Sir 37:28 in the Pauline context is great. At the same time, the different intentions and the different views on marriage between Paul and Sirach should reflect the understanding of how the apostle read the wisdom book.

Sir 37:28 in 1 Cor 10:23

The texts of Sir 37:28 and 1 Cor 10:23 are as follows:

Paul

LXX

(vs. 23)

Πάντα ἔξεστιν ἀλλ'

οὐ πάντα συμφέρει.

πάντα ἔξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.

οὐ γὰρ πάντα πᾶσιν συμφέρει,

καὶ οὐ πᾶσα ψυχὴ ἐν παντὶ εὐδοκεῖ.

(vs. 33)

καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω μὴ

ζητῶν τὸ ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν

πολλῶν, ἵνα σωθῶσιν.

οὐ γὰρ πάντα πᾶσιν συμφέρει,

καὶ οὐ πᾶσα ψυχὴ ἐν παντὶ εὐδοκεῖ.

Table 1. Occurrences of the Topics in 1 Cor 6:12-20

1 Cor 6	Topics or Motifs	Other Chapters
vs. 12	Freedom and authority	8-11, 14
vs. 12	All things are lawful	10
vs. 12	Being beneficial	8, 13, 14
vs. 12	Not mastered by anything	9
vs. 13	Food	8, 10
vs. 14	Resurrection	15
vs. 15	The body of Christ	12
vs. 16	The sanctity of sex	7
vs. 19	Bodies as God's temple	3 ¹
vs. 20	You were bought with a price	7
vs. 20	Glorify God	10

¹Among these eleven topics and motifs, only this occurs in the preceding chapter.

Paul

LXX

(vs. 23)

“All things are lawful,” but
not all things are beneficial.

“All things are lawful,” but not all things
 build up.

For not everything is good for everyone,
 and no one enjoys everything.

(vs. 33)

Just as I try to please
everyone in everything I do, not
 seeking my own advantage, but that of
 many, so that they may be saved.

For not everything is good for everyone,
 and no one enjoys everything.

Analysis of the case

Hübner and *NTG* include Sir 37:28 in 1 Cor 10:23 in their lists. However, scholars have rarely understood the case as Paul’s *use* of Sirach, like the case of the same text in 1 Cor 6:12. Nevertheless, Paul’s use of Sir 37:28 in 1 Cor 6:12 and the quite similar wording in 1 Cor 6:12 and 10:23 strongly suggest that the apostle had Sir 37:28 in his mind when he wrote 1 Cor 10:23.

Significance of Sir 37:28 in the Pauline context

Unlike in 1 Cor 6:12-20, Paul clearly emphasized others’ benefit in 1 Cor 10:23-11:1, as previously mentioned. The apostle’s point is expressed most clearly in 10:24 and 33, when he wrote: “Do not seek your own advantage, but that of the other” (vs. 24). “Just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved” (vs. 33). It should be noted that the wording of 1 Cor 10:33 shows similarity to that of Sir 37:28b, as the comparison of texts above demonstrates. Although Paul did not copy *πάντων* in his use of Sir 37:28 in 1

Cor 10:23,¹ the apostle did use the word in 1 Cor 10:33. Furthermore, in 10:33 Paul used the adjective form of συμφέρει (σύμφορον).²

Regarding the relationship between the context of Sir 37:28 and the Pauline context, both texts deal with the common theme, eating, and they share the point that not everything is good. At the same time, however, the meaning or intention of Sir 37:28 is fairly different from Paul's. The concern of Sirach is quite self-seeking and worldly, as previously mentioned. The author counseled that the son should check what was bad for his own life (τὴν ψυχὴν σου). On the contrary, Paul's intention is others' benefit. The apostle emphasized this point, even by saying "not seeking my own advantage" (10:33). Furthermore, if Sir 37:27-31 is considered as a paragraph, the author's main concern is only the length of readers' worldly lives; his passages do not seem to interest people's hearts. On the contrary, Paul's concern is "the other's *conscience*" (1 Cor 10:29). Furthermore, the apostle focused on people's salvation (10:33), while the texts of Sirach were not interested in it. Thus, the intentions of the Pauline passages are quite different from those of the texts of Sirach.

Lastly, the significance of 1 Cor 10:23-11:1 is discussed. Hays's following observation is helpful in understanding the importance of these passages. He writes:

First Corinthians 10:23 is almost a verbatim repetition of 6:12: the same slogan is quoted twice, followed by Paul's rejoinders. With the final clause of 10:23, however, Paul breaks the pattern of repetition. Instead of "I will not be dominated

¹Paul did not use πάντων in 1 Cor 6:12, either.

²Paul used this word twice in his extant epistles and only in 1 Corinthians. Another occurrence is 7:35: "I say this for your own benefit (σύμφορον), not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord."

by anything” he writes, “not all things *build up*.” Thus, he signals that he is reaching the conclusion of his treatment of idol food, which began in 8:1 with the declaration that “love *builds up*.”¹

As Hays points out, it is clear that in 10:23-11:1 Paul concluded his counsels on eating meat; at the same time, the apostle’s purpose in these passages was not only to conclude his argument on idol meat. In 11:1, Paul reminded the Corinthians of Christ’s example, when he ordered: “Be imitators of me, as I am of Christ.” Hays asserts: “For Paul, such imitation means one thing only: sharpening our lives in accordance with the pattern of Jesus’ self-sacrificing love.”² By directing the Corinthians’ attention to Christ’s example, Paul emphasized the centrality of building up in the Christian community. As Fee points out: “It is hard to imagine a more telling way to end this long argument.”³ The principle of building up, which was exemplified by Christ’s life and death, was the pillar in Paul’s counsels on not only eating meat but also other matters. In fact, he used the same verb *build up* (οἰκοδομέω) when he estimated the value of prophecy and of tongues in 1 Cor 14:4, 17.⁴ Thus, one should regard that for Paul 1 Cor 10:23-11:1 had a special importance in his letter.

Thus, considering (1) the rhetorical emphasis of using the phrase οὐ πάντα

¹Hays, *First Corinthians*, 175; emphasis original.

²Ibid., 181.

³Fee, *First Epistle to the Corinthians*, 490.

⁴“Those who speak in a tongue *build up* themselves, but those who prophesy *build up* the church” (1 Cor 14:4). “For you may give thanks well enough, but the other person is not *built up*” (14:17); emphasis supplied.

συμφέρει in 1 Cor 10:23, as in the case of Paul's use of it in 6:12; and (2) the special importance of 10:23-11:1 in the letter, I conclude that the use of Sir 37:28 has great significance in the Pauline context.

Significant Parallels

Rom 12:15 and Sir 7:34

Paul	LXX
χαίρειν <u>μετὰ</u> χαιρόντων, κλαίειν <u>μετὰ</u> κλαιόντων.	μὴ ὑστέρει ἀπὸ <u>κλαιόντων</u> καὶ <u>μετὰ</u> πενθούντων πένθησον.
Rejoice <u>with</u> those who rejoice, <u>weep with</u> <u>those who weep</u> .	Do not avoid <u>those who weep</u> , but <u>mourn</u> <u>with those who mourn</u> .

Hübner and *NTG* include this case in their lists. The two texts share a similar idea; however, it is not a specifically unique thought. Two words μετὰ and κλαιόντων (“with” and “those who weep”) are shared. The word order is not the same; however, it seems significant that in the LXX and the NT the combination of the two words can be found only in Sir 7:34 and Rom 12:15. Furthermore, the surrounding passages of the texts share two themes: (1) the care for the poor or the lowly (Sir 7:32; Rom 12:13, 16); and (2) the relationship to rulers (Sir 8:1; Rom 13:1-7). If Paul really had this text in his mind, his adaptation and addition are interesting. The apostle's care for those who weep is more aggressive than that of Sir 7:34. Furthermore, Paul added another injunction, “Rejoice with those who rejoice,” and placed it before the shared one.¹

¹David A. deSilva, *Introducing the Apocrypha* (Grand Rapids: Baker Academic, 2002), 196.

Sir 40:12 in 1 Cor 13:13

Paul

LXX

Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ
τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.

And now faith, hope, and love abide,
these three; and the greatest of these is
love.

(v. 12)

Πάν δῶρον καὶ ἀδικία ἐξαλειφθήσεται,
καὶ πίστις εἰς τὸν αἰῶνα στήσεται.

(v. 17)

χάρις ὡς παράδεισος ἐν εὐλογίαις, καὶ
ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ,

(v. 18)

Ζωὴ αὐτάρκους καὶ ἐργάτου
γλυκανθήσεται, καὶ ὑπὲρ ἀμφοτέρα ὁ
εὕρισκων θησαυρόν.

(v. 20)

οἶνος καὶ μουσικὰ εὐφραίνουσιν
καρδίαν, καὶ ὑπὲρ ἀμφοτέρα ἀγάπῃς
σοφίας.

(v. 12)

All bribery and injustice will be blotted
out, but good faith will last forever.

(v. 17)

but kindness is like a garden of blessings,
and almsgiving endures forever.

(v. 18)

Wealth and wages make life sweet, but
better than either is finding a treasure.

(v. 20)

Wine and music gladden the heart, but the
love of friends¹ is better than either.

Hübner includes Sir 40:12 in 1 Cor 13:13 in his list. Eugen Hühn also points
out the parallel.² At first glance, this parallel does not seem so strong; however, when the

¹LXX text reads “wisdom” instead of “friends.”

²Eugen Hühn, *Die alttestamentlichen Citate und Reminiscenzen im Neuen Testamente* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1900), 174.

following passages in Sirach (40:17-27) are also examined, significant parallels are recognized.

First of all, as Hübner and Hühn observe, Sir 40:12b and 1 Cor 13:13a share an idea that faith remains.¹ Sir 40:17 also mentions that “almsgiving endures forever.” Although the subject is not the same, Sir 40:17 and 1 Cor 13:13a share a thought that a virtue lasts. This kind of idea does not seem specifically unique.² At the same time, however, an explicit reference to the combination of πίστις and eternity may be found only in 1 Cor 13:13 and Sir 40:12.

Regarding the parallel between the passages of Sirach and 1 Corinthians, a series of sentences, *A and B make life happy, but better than both is C*, in Sir 40:18-26 is noted. Each statement begins with two good things, and concludes with one more thing that is better than the former two.³ This structure is quite similar to that of 1 Cor 13:13, in which three virtues (faith, hope, and love) are first introduced, and then love is considered as the greatest among them. Furthermore, the parallel between Sir 40:20 and 1 Cor 13:13b is particularly significant: in both passages, “love” (ἀγάπησις in Sirach,

¹Fee does not agree with the view that faith and hope remain *forever*. He interprets: “In the present life of the church ‘these three remain (or continue)’.” *First Epistle to the Corinthians*, 650. Yet, several NT readers, including me, understand that love, faith and hope are forever. Barrett, *First Epistle to the Corinthians*, 308-10; Conzelmann, *1 Corinthians*, 230-31; W. L. Richards, 225.

²Conzelmann provides 1 Esdr 4:38 as an example which shows that μένω can convey an eschatological meaning. *1 Corinthians*, 229. The passage reads: ἡ δὲ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα καὶ ζῇ καὶ κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος (“But truth endures and is strong forever, and lives and prevails forever and ever”).

³In the LXX the phrase ὑπὲρ ἀμφοτέρω (“beyond both,” “over both,” or “more than both”) occurs only in Sir 40:18-26.

ἀγάπη in 1 Cor) is estimated as better than the other two things.¹ Moreover, both 1 Cor 13 and Sir 40:12-27 rate virtues highly.

These similarities seem to suggest that Paul had these Sirach texts in his mind in concluding the chapter on love. This case may not be so strong as the three cases (Sir 37:28 and 36:23 in 1 Cor 6:12-13; Sir 37:28 in 1 Cor 10:23; and Sir 1:10 in 1 Cor 2:9). Nevertheless, the possibility of Paul's use of Sir 40:12-27 in 1 Cor 13:13 seems fairly high. This concludes the investigation of Paul's use of Sirach.² In the next section, I will examine the apostle's use of the Wisdom of Solomon.

¹The two things in Sir 40:20 are wine and music.

²Young and Ford point out the parallel between 2 Cor 2:14-15 and Sir 24:15. Both texts include εὐωδία "aroma" and ὀσμὴ "fragrance." The scholars maintain that Paul used the language of the Sirach passage to express "God's use of Paul to spread knowledge of Christ" (80). Sze-kar Wan, too, notes this parallel. He points out another parallel between 2 Cor 2:14-15 and Sir 39:13-14, and argues that this Sirach passage is especially significant, "since it describes Sophia exhorting her 'faithful children' to 'send out aromatic fragrance' and 'scatter the fragrance.' This is exactly what Paul says when he calls himself and fellow-missionaries the 'aroma of Christ'." *Power in Weakness: Conflict and Rhetoric in Paul's Second Letter to the Corinthians*, The New Testament in Context (Harrisburg: TPI, 2000), 60. The unique combination of the fragrance and the missionary activity may indicate the connection of 2 Cor 2:14-15 and the Sirach passages.

Although Furnish does not recognize these parallels, he notes that these Pauline passages do not have any sacrificial context. *II Corinthians*, 177. Likewise, Plummer points out that the passages do not contain the phrase ὀσμὴ εὐωδίας which is common in the LXX to express the sacrifice, and that therefore there is no implication of it (71). If the lack of the meaning of sacrifice in 2 Cor 2:14-15 is correct, this may strengthen the possibility of the connection between these passages and Sir 24:15, 39:13-14, since the wisdom-book passages do not contain the sacrificial meaning, either. However, the phrase τῷ θεῷ in 2 Cor 2:15 does seem to imply the sacrificial connotation. Barrett, *Second Epistle to the Corinthians*, 99. Wan suggests both possibilities of the sacrifice image and of the wisdom image (59-60). According to my judgment, although Paul's use of the Sirach passages is possible, the evidence does not seem enough to show the connection. Neither Hübner, *NTG*, *GNT*, nor Ellis includes this case (Sir 24:15; 39:13-14 in 2 Cor 2:14-15) in their lists.

*Paul's Use of the Wisdom of Solomon in Romans
and the Corinthian Letters*

Most Likely Cases

*The Wisdom of Solomon (Particularly Chaps. 12-15)
in Rom 1-2*

Analysis of the case

The similarity between several passages of the Pauline letters and those of the Wisdom of Solomon have attracted the attention of many scholars.¹ Of those parallels, the relationship between Rom 1-2 and several passages of the Wisdom of Solomon is one

¹Eduard Grafe, "Das Verhältnis der paulinischen Schriften zur Sapientia Salomonis," in *Theologische Abhandlungen* (Freiburg i. B.: J. C. B. Mohr [P. Siebeck], 1892), 251-86; Henry St. John Thackeray, *The Relation of St. Paul to Contemporary Jewish Thought* (New York: Macmillan, 1900), 223-31; William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed., ICC (Edinburgh: T. & T. Clark, 1902), 51-52, 267-69; A. T. S. Goodrick, *The Book of Wisdom* (London: Rivingtons, 1913), 398-403; Herbert Lee Newman, "Influence of the Book of Wisdom on Early Christian Writings," *The Crozer Quarterly* 8 (1931): 361-72; Anders Nygren, *Commentary on Romans*, trans. Carl Rasmussen (Philadelphia: Fortress, 1949), 112-17; H. P. Owen, "The Scope of Natural Revelation in Rom. I and Acts XVII," *NTS* 5 (1959): 137-38; Kenneth Wayne Huggins, "An Investigation of the Jewish Theology of Sexuality Influencing the References to Homosexuality in Romans 1:18-32" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1986), 200-8; Dunn, *Romans 1-8*, 56-67; Timo Laato, *Paul and Judaism: An Anthropological Approach* (Atlanta: Scholars Press, 1995), 86-95; Bernadette J. Brooten, *Love between Women: Early Christian Responses to Female Homoeroticism*, The Chicago Series on Sexuality, History, and Society (Chicago: The University of Chicago Press, 1996), 294-98.

In addition, Paul-Gerhard Keyser's dissertation should be mentioned; "Sapientia Salomonis und Paulus: Eine Analyse der Sapientia Salomonis und ein Vergleich ihrer theologischen und anthropologischen Probleme mit denen des Paulus im Römerbrief" (Dissertation, University of Halle, 1971). This study is not available to me. According to Nikolaus Walter, unfortunately Keyser's work was not printed at that time. "Sapientia Salomonis und Paulus: Bericht über eine Hallenser Dissertation von Paul-Gerhard Keyser aus dem Jahre 1971," in *Die Weisheit Salomos im Horizont Biblischer Theologie*, ed. H. Hübner (Neukirchen-Vluyn: Neukirchener, 1993), 83. An abstract written by Keyser can be found in *TLZ* 98 (1973): 951-52.

of the cases that have been referred to the most often.

In its list, *NTG* includes Rom 1:19-32 (Wis 13-15); 1:21 (13:1); 1:23 (11:15, 12:24); 2:4 (11:23); and 2:15 (17:11). Hübner's list contains Rom 1:19 (Wis 13:1); 1:23-24 (11:15-16, 12:24, 13:12-14, 14:12); 2:7 (2:23, 6:18); and 2:14-16 (17:10-11). Ellis includes Rom 1:20-32 (Wis 13:1ff) with a question mark in his list. It is interesting that *GNT* does not include any case of parallel between Rom 1-2 and the Wisdom of Solomon.

First of all, the shared or similar words between Rom 1-2 and the Wisdom of Solomon are presented in table 15. As table 15 shows, there are many verbal parallels between Rom 1-2 and the Wisdom of Solomon. Moreover, there are some rare words that may indicate a connection of the two writings. Dunn points out: *θειότης* occurs in the New Testament only in Rom 1:20, and the word occurs in the Septuagint only in Wis 18:9¹; *αἰδιος* occurs in the New Testament in Rom 1:20 and Jude 6, and the word occurs in the Septuagint only in Wis 2:23; 7:26;² and 4 Macc 10:15. However, it should be noted that both these words, *θειότης* and *αἰδιος*, are fairly common in Stoic thought.³ Furthermore, *ἀόρατος* in Rom 1:20 and *αἰδιος* are favorite terms of Philo of Alexandria.⁴

¹Dunn, *Romans 1-8*, 57. Dunn writes "Wisd Sol 18:19"; probably this is a typographic error.

²Ibid.

³Ibid.

⁴Ibid., 58.

Table 2. Shared or Similar Words in Rom 1-2 and the Wisdom of Solomon

Romans		Wisdom	
1:18	ἀδικίαν	11:15	ἀδικίας
	ἀδικία	12:23	ἀδίκως
1:19	τὸ γνωστὸν τοῦ θεοῦ	13:1	θεοῦ ἀγνωσία οὔτε . . . ἐπέγνωσαν
1:20	κτίσεως	13:3	ἔκτισεν
	νοούμενα	13:4	νοησάτωσαν
	αἰδίδιος	2:23	αἰδιότητος
		7:26	αἰδίου
	δύναμις	13:4	δύναμιν
			δυνατώτερός
	θειότης	18:9	θειότητος
1:21	γνόντες	13:3	γνώτωσαν
	ἐματαιώθησαν	13:1	μάταιοι
	διαλογισμοῖς	11:15	λογισμῶν
	ἄσύνετος		ἄσυνέτων
1:23	ἀφθάρτου	14:8	φθαρτὸν
	φθαρτοῦ		
	ὁμοιώματι	13:14	ὁμοίωσεν

Table 2—Continued.

Romans		Wisdom	
1:23	εἰκόνας	13:13	εἰκόνι
	ἀνθρώπου		ἀνθρώπου
	ἐρπετῶν	11:15	ἐρπετὰ.
1:27	πλάνης		πλανηθέντες
		12:24	πλάνης
			ἐπλανήθησαν
		13:6	πλανῶνται
		14:22	πλανᾶσθαι
		15:4	ἐπλάνησεν
		17:1	ἐπλανήθησαν
	ὁρέξει	14:2	ὄρεξις
1:28	οὐκ . . . τὸν θεὸν . . . ἐν ἐπιγνώσει	14:22	τὴν τοῦ θεοῦ γνώσιν
			ἀγνοίας
2:1	ὁ κρίνων	12:22	κρίνοντες
2:4	χρηστότητος	15:1	χρηστὸς
	μακροθυμίας		μακρόθυμος
	εἰς μετάνοιαν	11:23	εἰς μετάνοιαν

Source: Timo Laato, "Lexical Similarities between Rom 1:18-2:5 and Sap. Sal," in *Paul and Judaism: An Anthropological Approach* (Atlanta: Scholars Press, 1995), 94-95; William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed., ICC (Edinburgh: T. & T. Clark, 1902), 51; and James D. G. Dunn, *Romans 1-8*, WBC 38A (Dallas: Word Books, 1988), 57.

Next, the style of Paul's passages is examined. Byrne points out that "a highly formal structure" exists in Rom 1:18-32. He says:

First comes an overarching thematic statement (v 18) of the revelation of God's wrath in the face of human wickedness that "suppresses the truth" (about God). Then, by way of presupposition to what is to come, this supposition is shown to be "inexcusable" (vv 19-20). There follows the main statement in three great "waves" flowing across the text (vv 21-31) each hinging around the striking statement, "God gave them up (v 24; v 26; v 28). . . .

Preceding each instance of the phrase, "God gave them up," is a statement describing the fundamental refusal on the part of human beings to acknowledge God as Creator (vv 21-23; v 25; v 28a). . . . Along with this distinctive overall pattern, the text exhibits many minor rhetorical flourishes, particularly in the catalogue of vices towards the end.¹

Then, Byrne maintains that "these formal characteristics provide a first indication that the passage is not an *ad hoc* free composition on Paul's part but something based on preexisting models."²

In addition to the stylistic features as well as the strong verbal agreement, several ideas are shared between Rom 1-2 and the Wisdom of Solomon:³ (1) Creation is witness to the Creator (Rom 1:19-20; Wis 13:1-9⁴); (2) idolatry is folly (Rom 1:21-23, 25; Wis 13-15) and leads to lasciviousness (Rom 1:24-28; Wis 14:12); (3) Gentiles have committed gross sins (Rom 1:24-32⁵; Wis 14:23-31) and are without excuse (Rom 1:20;

¹Byrne, 64.

²Ibid.

³Laato, 86-87.

⁴Laato writes "Sap. Sal. 13:1-19" (87).

⁵Laato writes "Rom 1:21-32." Ibid.

Wis 13:8); and (4) God passes right judgment (Rom 2:1-16¹; Wis 12:13). Furthermore, the main line of argument (1. natural religion discarded, 2. idolatry, and 3. catalogue of immorality) is also shared.²

Another point should be mentioned before drawing a conclusion about the possibility of Paul's use of the Wisdom of Solomon in Rom 1-2; that is, the rarity of the thought. As Byrne points out: "Similar diatribes against the idolatry of the pagan world (likewise seeing idolatry as the fount of all vices) occur in other literature representative of Hellenistic Judaism."³ The scholars who reject Paul's use of the Wisdom of Solomon give this fact weighty consideration.⁴ For example, Otto Michel asserts that "Paul and the Wisdom of Solomon are dependent upon a specific apologetic tradition,"⁵ and denies the apostle's use of the book.

However, even if Paul and the author of the Wisdom of Solomon shared a common tradition, this does not necessarily deny Paul's dependence upon the book. In other words, the existence of the common tradition is not enough to reject the literary

¹Laato writes "Rom 1:32." Ibid.

²Sanday and Headlam, 52; V. P. Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968), 36.

³Byrne, 65. He provides several references: *Letter of Aristeas* 132-38; *Sibylline Oracles* 3:8-45; Josephus, *Against Apion* 2:236-54; *Testament of Naphtali* 3:3-5; Philo, *On the Special Laws*, 1:13-31. Ibid.

⁴Ellis, *Paul's Use of the Old Testament*, 77-80; Michel, 18; George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: An Historical and Literary Introduction* (Philadelphia: Fortress Press, 1981), 185.

⁵Michel, 18.

connection between the two works. As discussed in chapter 2, the criterion, *the rarity of the idea*, “provides a strong positive argument for dependence, *but it has little negative force disproving a link*,” as Thompson rightly points out.¹

It should be noted that other literature that contains a similar criticism of idolatry (e.g., *Letter of Aristeas*, *Sibylline Oracles*, *Against Apion*) does not show strong parallels to the Pauline passages as the Wisdom of Solomon does. Considering the analysis above, it is reasonable to conclude that Paul had the Wisdom of Solomon in mind when he dictated Rom 1-2.

Significance of Wis 12-15 in the Pauline context

As previously mentioned, there are several thematic agreements between Rom 1-2 and the Wisdom of Solomon, chaps. 12-15 in particular. At the same time, however, the notable differences between the Pauline passages and the wisdom book are also recognized.²

Laato points out four points of difference between the two works:³

1. While the Wisdom of Solomon says God’s wrath is given exclusively to the Gentiles (11:9-10), Romans says God’s wrath is given also to the Jews (2:3).

2. While the Wisdom of Solomon says the Jews can escape wrath because of

¹Thompson, 34; emphasis supplied.

²Michel points out the differences (16-18); see also Ellis, *Paul’s Use of the Old Testament*, 78-80. Nevertheless, the existence of difference does not necessarily deny the literary connection of the two works.

³Laato, 87-89.

their knowledge of God and His mercy (15:1-3), Romans says the knowledge of God and His mercy increases the guilt of the Jews in unbelief (2:4a).

3. While the Wisdom of Solomon says God in His wrath has patience to give the Gentiles an opportunity to repent (11:23; 12:10-11), Romans says God in His wrath has patience to give also to the Jews an opportunity to repent (2:4b).

4. While the Wisdom of Solomon says that in their judging the Jews should be reminded of the goodness and patience of God (12:22), Romans says that in their judging the Jews should be reminded of the justice and impartiality of God, and that, therefore, they should be reminded of His judgment of them (2:1-16).

It is highly probable that in dictating Rom 1-2 Paul was carrying on a conversation with several passages of the Wisdom of Solomon. Anders Nygren appropriately expresses:

He (Paul) is not putting his own words into the mouth of the Jews. He merely presents what they had themselves said. When he says, "O man, you who judge" [2:1], he addresses himself to the Jew's manner of life, as we see it in the Book of Wisdom. . . .

The Jew says, "Thou, our God, art good (*χρηστός*) and true, patient (*μακρόθυμος*) and directing all with mercy." To this he adds the citation from the Book of Wisdom. "For even if we sin, we are thine, knowing thy dominion" (15:1-2). Paul answers, "Do you presume upon the riches of his kindness and forbearance and patience?" (vs. 4).

The Jew says, "God is merciful and forbearing in judging, giving his foes opportunity for repentance," *εἰς μετάνοιαν* (Wisd. 11:23). Paul replies, "Do you not know that God's kindness is meant to lead *you* to repentance?" (*μετάνοιαν*, vs. 4).¹

Based on the analysis above, it is clear that the Wisdom of Solomon had great significance in Paul's composition of Rom 1-2. At the same time, the different intentions

¹Nygren, 115-17; emphasis original.

between Paul and the pseudo-Solomon should reflect the understanding of how the apostle read the wisdom book.

Wis 15:7 in Rom 9:21

Paul

ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ
πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ
μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Does not the potter have power over the
clay, from the same lump to make one
vessel for honor and another for
dishonor?¹

LXX

καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων
ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν
ἐν ἑκάστον, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ
ἀνεπλάσατο τὰ τε τῶν καθαρῶν ἔργων
δοῦλα σκεύη τὰ τε ἐναντία, πάντα
ὁμοίως. τούτων δὲ ἑτέρου τίς ἐκάστου
ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός.

A potter kneads the soft earth and
laboriously molds each vessel for our
service, fashioning out of the same clay
both the vessels that serve clean uses and
those for contrary uses, making all alike;
but which shall be the use of each of them
the worker in clay decides.

Analysis of the case

Hübner, *NTG*, and *GNT* include this case in their lists. First, the verbal agreement is examined. Between Rom 9:21 and Wis 15:7, six words (the total number of words in Rom 9:21 is twenty-two) are used in common. They are κεραμεὺς (potter), πηλός (clay), ἐκ τοῦ αὐτοῦ (out of the same), and σκεῦος (object or vessel). When one considers ποιῆσαι, πλάσσει, and ἀνεπλάσατο as synonyms,² the number of the shared

¹This translation is taken from the NKJV.

²See Herbert Braun, “πλάσσω, πλάσμα, πλαστός,” *TDNT*, 6:257, 260.

words becomes seven. Moreover, πηλουργός (a worker in clay) that is used in the Wisdom of Solomon is a synonym of κεραμεύς; κεραμεύς is also used in the book. Thus, although the total wordings are not very close, a significant number of words are shared between Rom 9:21 and Wis 15:7.

More important is the thematic agreement between the two texts. An image of a potter and vessels is popular in the Old Testament and in noncanonical books (Ps 2:9; Job 10:8-9; Isa 29:16; 41:25; 45:9; 64:8; Jer 18:1-12; Sir 33:13).¹ It is most likely that both Paul and the writer of the Wisdom of Solomon knew the passages that contain an image of a potter and clay found in these OT books. However, it is significant that the idea that *the potter has the right to make one object for holy use and another for the contrary use from the same clay* can be found only in Rom 9:21 and Wis 15:7.² This strongly suggests Paul's dependence upon the wisdom book in Rom 9:21. Considering the rare idea shared as well as the significant verbal agreement between Rom 9:21 and Wis 15:7, I conclude that Paul used the wisdom-book text when he dictated the passage of Romans.

Significance of Wis 15:7 in the Pauline context

As previously mentioned, Rom 9:21 and Wis 15:7 share the idea of the potter's right to make one vessel for holy use and another for the contrary use. However, the purpose in using this image in Rom 9:21 is quite different from that of Wis 15:7.

¹Byrne, 300.

²J. A. F. Gregg, *The Wisdom of Solomon*, The Cambridge Bible for Schools and Colleges, vol. 19, rev. ed. (Cambridge: University Press, 1922), lvii.

While in Romans Paul uses the image to express the different groups of humankind, in the Wisdom of Solomon it is used to criticize the foolishness of idolaters.¹ It should be noted that the use of the image of a potter and clay for criticizing idolatry is quite unique. In most of the OT passages (Job 10:8-9; Isa 29:16, 45:9, 64:8; Jer 18:1-12), the image is used to describe God's absolute power, authority, or initiative.² Paul's use of the image is in harmony with the common use in the OT, but not with the use in the Wisdom of Solomon.³ Considering this, it should be concluded that the significance of Paul's use of Wis 15:7 is quite little.⁴ At best, the use is like an "irony," because the vessels for the unclean or dishonor use, which correspond to the unbelieving Israel in Rom 9, mean idols in Wis 15:7.⁵ This case shows that the degree of similarity of wording or image is not

¹Goodrick, 402; Byrne, 300; Sanday and Headlam, 268.

²Also in Sir 33:13, the image is used to describe God's absolute authority: "Like clay in the hand of the potter, to be molded as he pleases, so all are in the hand of their Maker, to be given whatever he decides."

³In Rom 9:19-21, there are some wordings that are similar to several OT passages (Job 9:12; 33:13; Isa 29:16; 45:9; 64:8; Jer 18:2-6; Dan 4:32). However, when the surroundings of those OT passages are compared with those of Rom 9, the context of Jer 18:1-12 seems to reflect Paul's intention and the line of his argument the most fully. Hays perceptively observes: "The parable suggests that the potter's power is not destructive but creative: the vessel may fall, but the potter reshapes it. The parable, spoken in prophetic judgment upon Israel, is simultaneously a summons to repentance and a reassurance of the benevolent sovereignty of God, persistently enacted in his love for his people Israel even in and through the pronouncement of judgment. Thus, the allusion to Jeremiah 18 in Rom. 9:20-21, like other allusions and echoes earlier in the text, anticipates the resolution of Paul's argument in Romans 11." *Echoes of Scripture*, 66; the use of the words "allusion" and "echoes" is due to Hays's choice.

⁴See the comments about the criteria, *the relationship between the author's context and the potential source's context* in chapter 2.

⁵Dunn, *Romans 9-16*, 557-58.

always in proportion to the significance of the source text in the Pauline context.¹

Wis 9:15 in 2 Cor 5:1-4

Paul

Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνῶν καταλυθῇ, οἰκοδομηὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, εἴ γε καὶ ἐκδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα. καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to be clothed with our heavenly dwelling — if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life.

LXX

φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν καὶ βρίθει τὸ γεῶδες σκηνὸς νοῦν πολυφρόντιδα

For a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.

Analysis of the case

Hübner and NTG include this case in their lists. Wis 9:15 and 2 Cor 5:1-4

¹See Hays's observation introduced above on the significance of Jer 18 and other OT passages in Rom 9-11. *Echoes of Scripture*, 66.

share the idea that the earthly tent, in which believers live now, burdens them.¹

Furthermore, the surrounding passages of Wis 9:15 and 2 Cor 5:1-4 share (1) the reference to the heavenly dwelling (Wis 9:8b; 2 Cor 5:1, 2), and (2) the notion of contrast between the earthly and the heavenly (Wis 9:8, 10, 12, 14-18; 2 Cor 5:1, 2, 4).

Although between Wis 9:15 and 2 Cor 5:1-4, only one word (σκῆνος, “tent”) is shared, three more words should be noted: (1) βαρέω (2 Cor 5:4) and βαρύνω (Wis 9:15) should be considered as synonyms;² and (2) σῶμα, which is used in Wis 9:15, occurs in the following Pauline passages (2 Cor 5:6, 8, 10). Moreover, it is significant that in the LXX and the NT σκῆνος appears only in Wis 9:15 and 2 Cor 5:1, 4; the much more common word for “tent” is σκηνή.³ This rare vocabulary, with the verbal and

¹It has been pointed out that a similar notion is found in Pythagorean and Platonic philosophies. Goodrick, 402. For several references to the philosophical texts and Philo’s passages, see David Winston, *The Wisdom of Solomon: A New Translation with Introduction and Commentary*, AB 43 (New York: Doubleday, 1979), 207-8. However, Furnish points out that while in the Hellenistic religions and philosophies “tent imagery is employed to describe the mortal body in distinction from the immortal soul which inhabits it until it ‘collapses,’” this kind of distinction was foreign to Paul. *II Corinthians*, 264, 293.

²Βαρύνω is older than βαρέω. The LXX uses only the former, except in Exod 7:14 and 2 Macc 13:9, while the NT uses only the latter except in Mark 14:40. Gottlob Schrenk, “βάρος, βαρύς, βαρέω,” *TDNT*, 1:558. It is possible that Paul changed the verb with an intention that the more common word in the early Christian communities should be used for his audience’s listening.

³Colin G. Kruse, *The Second Epistle of Paul to the Corinthians: An Introduction and Commentary*, The Tyndale New Testament Commentaries (Leicester: Inter-Varsity, 1987), 112. Paul never used the word σκηνή in his extant letters.

thematic agreements, strongly suggests the literary connection between Paul and the wisdom-book passage.¹

Significance of Wis 9:15 in the Pauline context

As previously mentioned, Wis 9:15 and 2 Cor 5:1-4 share: (1) the idea that the earthly tent, in which believers live now, burdens them; and (2) the notion of contrast between the earthly and the heavenly. Thus, unlike the previous case (Wis 15:7 in Rom 9:21), the contexts of Wis 9:15 and 2 Cor 5:1-4 are quite similar.² Therefore, the weight of the use in the Pauline passages should be estimated as great.

This suggests that the immediate context of Wis 9:15 is significant to

¹Grafe, 274-75; Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians*, ICC (New York: Charles Scribner's Sons, 1915), 142; Bruce M. Metzger, *An Introduction to the Apocrypha* (New York: Oxford University Press, 1957), 163; Lambrecht, 82, 87-88.

²Furnish maintains that the thought of Wis 9:15 is influenced by the Platonic dualism. *II Corinthians*, 264, 69. Crenshaw, too, asserts that the views in Wis 9:13-15 "underline the significant changes that occurred once Hebraic wisdom shifted its locus to Greek soil." *OT Wisdom*, revised ed., 171.

However, Michael Kolarcik points out that "for the Wisdom author it is not matter that separates humans from God but injustice (5:1-23). The idea of the soul's being imprisoned in matter would be quite foreign to the author of the book of Wisdom (see 1:14; 8:19-20). The Hebraic notion of the 'flesh' symbolizing human weakness and fragility comes much closer to the author's understanding of human limitations than do the precise nuances of the Platonic distinction between the body and the soul (see the use of the term 'flesh' throughout the flood narrative in Genesis 6-9)." Michael Kolarcik, "The Book of Wisdom: Introduction, Commentary, and Reflections," *NIB* 5 (Nashville: Abingdon, 1997), 518. Dianne Bergant understands that the pseudo-Solomon "conceives of them [body and soul] as a unity," by pointing out that they are mentioned in a parallel construction in Wis 1:4 and they are described as interdependent in 9:15. She also points out that "nowhere does he [the author of the Wisdom of Solomon] describe the soul as immortal or at any time enjoying an existence separates from the human body." *Israel's Wisdom Literature: A Liberation-Critical Reading* (Minneapolis: Fortress, 1997), 150.

understand the meaning of the Pauline text that is one of the most difficult passages in his letters.¹ Regarding the debate about the meaning of “a building from God, a house not made with hands, eternal in the heavens” (2 Cor 5:1b), Furnish classifies the scholars’ opinions into the following three groups: (1) the new body which each believer will be given (the physical meaning); (2) the Body of Christ (the ecclesiological meaning); and (3) the house or building associated with the temple of the eschatological Jerusalem (the apocalyptic and spatial meanings).² Then, Furnish himself suggests that the third option is the “most congenial to the context.”³ His support comes from the Jewish and the early Christian apocalyptic traditions (e.g., 2 Apoc Bar 4:3; 2 Esdr 10:40-57; 1 Enoch 39:4; 41:2).⁴

When 2 Cor 5:1-4 is read with the surrounding passages of Wis 9:15, the first and the third interpretations seem to be strengthened. Φθαρτὸν σῶμα in Wis 9:15a clearly refers to the human body. This suggests that in using Wis 9:15 Paul had the mortal body in mind, and therefore that he thought of the resurrection body when he referred to the heavenly.

At the same time, however, it should be noted that the surrounding passages

¹See the comments about the criteria, *the relationship between the author's context and the potential source's context* in chapter 2.

²Furnish, *II Corinthians*, 294.

³Ibid.

⁴Ibid. Furnish maintains that the verbal parallel between 2 Cor 5:1 and Mark 14:58 should be explained by the indebtedness of these common traditions. Furthermore, he maintains that his eschatological interpretation is strengthened when considering the parallel between 2 Cor 5:1 and Phil 3:12-21. Ibid., 294-95.

of Wis 9:15 refer to a *tent*, which does not mean the human body, but a building or a dwelling in a literal sense. Wis 9:8 reads: “You have given command to build a temple on your holy mountain, and an altar in the city of your habitation, a copy of the holy tent that you prepared from the beginning.” Although this text refers to the holy temple where God, not humans, lives, this does suggest that Paul could have had an image of a building in mind when he composed 2 Cor 5:1-4.

Furthermore, although it seems natural to understand that τὸ γεῶδες σκῆνος (“the earthy tent”) in Wis 9:15b refers to the human body, it is possible that by the phrase the pseudo-Solomon meant the earthly *world*, where human beings live with other creatures. It is possible that Paul understood τὸ γεῶδες σκῆνος in this way. Or, it is possible that for Paul (and the pseudo-Solomon) τὸ γεῶδες σκῆνος had a double meaning (a body and a dwelling).

Even if Paul read the phrase as the human body, Paul’s having Wis 9:15 and its surrounding passages (Wis 9:8 in particular) in mind suggests that the apostle might have thought of both the resurrection body and the new Jerusalem. Thus, Wis 9 seems to be one of the keys to grasp the meanings of 2 Cor 5:1-4.

Lastly, the significance of Wis 9 in the wisdom book is mentioned. It has been suggested that the “eloquent prayer” in this chapter is “the climax of the book of Wisdom.”¹ Furthermore, Daniel J. Harrington points out: “Solomon concludes in 9:18 that wisdom has been active throughout the history of God’s people. This in turn

¹Kolarcik, 515; Helmut Engel, *Das Buch der Weisheit* (Stuttgart: Verlag Katholisches Bibelwerk, 1998), 148.

announces the theme for the next major part of the book.”¹ Thus, it is clear that Wis 9:1-18 is the key passage in the wisdom book. That Paul had these texts in mind when he composed 2 Cor 5:1-4 should reflect the understanding of the relationship between the apostle and the Wisdom of Solomon.

In summary, considering (1) the similar contexts of Wis 9:15 and 2 Cor 5:1-4, and (2) the significance of Wis 9 in the wisdom book, it should be concluded that the weight of the use of Wis 9:15 in 2 Cor 5:1-4 is great.

Probable Cases

Wis 2:24 in Rom 5:12

Paul

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον·

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned.

LXX

φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον πειράζουσιν δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες.

But through the devil's envy death entered the world, and those who belong to his company experience it.

Analysis of the case

Hübner and *NTG* include this case in their lists. Five words are shared between the two passages (θάνατος, εἰσῆλθεν, and the phrase εἰς τὸν κόσμον). It seems

¹Daniel J. Harrington, *Invitation to the Apocrypha* (Grand Rapids: Eerdmans, 1999), 66; Addison G. Wright, "The Structure of the Book of Wisdom," *Biblica* 48 (1967): 174; idem, "Wisdom," *NJBC* (Englewood Cliffs: Prentice Hall, 1990), 517.

significant that the common words are located together in one place in Wis 2:24, and that all grammatical formulations of the words are shared.

Significance of Wis 2:24 in the Pauline context

It is apparent that both Paul and the author of the Wisdom of Solomon had the fall story of Adam and Eve in their minds when they composed their passages. It should be noted that the interpretation of the Genesis story is quite different between Rom 5:12 and Wis 2:24. The most notable difference is: While Wis 2:24 says that death is experienced only by “those who belong to devil’s company,” Rom 5:12 says that “death spread to *all* because all have sinned.”¹

¹Oesterley points out another difference and asserts that Paul corrected the view of the Wisdom of Solomon. Oesterley writes: “But what is so pointed here is St. Paul’s correction of Wisdom, followed by identity of language; it was not through the envy of the devil, as the author of Wisdom says, but through the fault of man, that ‘sin entered into the world.’ This seems so obviously a correction on the part of St. Paul that one is forced to suppose his knowledge of Wisdom.” W. O. E. Oesterley, *The Wisdom of Solomon* (London: Society for Promoting Christian Knowledge, 1918), xx. That Paul had knowledge of the wisdom book is most likely, and that Paul corrected the wisdom book may be true. Nevertheless, Oesterley’s logic does not seem appropriate; his *presupposition* that the apostle corrected the wisdom book cannot be used to prove Paul’s knowledge of it.

Furthermore, one does not need to say that Paul *corrected* the view of the Wisdom of Solomon. It is possible to say that the difference between Paul’s expression and pseudo-Solomon’s came from their different perspectives. Gaventa’s following point about the difference between the two authors on death seems appropriate: “While Wisdom and Paul make some of the same assertions, they argue from different starting points and their arguments serve different purposes. Wisdom wants to explain the present order and live within it, confident that the righteous will eventually be vindicated by God. Paul’s need is to interpret God’s radical intervention into the present order and its consequences for believers” (140).

Significant Parallels

Wis 9:6 in 1 Cor 13:1-3

Paul

LXX

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ
καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω,
γέγονα χαλκὸς ἤχων ἢ κύμβαλον
ἀλαλάζον.

καὶ ἔὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ
μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν
καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη
μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν
εἰμι.

κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου
καὶ ἔὰν παραδῶ τὸ σῶμά μου ἵνα
καυχῆσμαι, ἀγάπην δὲ μὴ ἔχω,
οὐδὲν ὠφελοῦμαι.

κἂν γάρ τις ἢ τέλειος ἐν υἱοῖς
ἀνθρώπων, τῆς ἀπὸ σοῦ σοφίας ἀπούσης
εἰς οὐδὲν λογισθήσεται.

If I speak in the tongues of mortals and of
angels, but do not have love,
I am a noisy gong or a clanging cymbal.
And if I have prophetic powers, and
understand all mysteries and all
knowledge,
and if I have all faith, so as to remove
mountains, but do not have love,
I am nothing.
If I give away all my possessions,
and if I hand over my body so that I may
boast, but do not have love,
I gain nothing.

For even one who is perfect among
human beings will be regarded as nothing
without the wisdom that comes from you.

Neither Hübner, *NTG*, *GNT*, nor Ellis includes this case in their lists.

Nevertheless, Hühn and Wilhelm Dittmar point out this parallel.¹

¹Hühn, 174; Wilhelm Dittmar, *Vetus Testamentum in Novo: Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta* (Göttingen: Vandenhoeck & Ruprecht, 1903), 335. Weiss introduces Wis 9:6 as a reference to 1 Cor 1:30. *Der erste Korintherbrief*, 39; see also Thiselton, 191.

Although many words are not shared between 1 Cor 13:1-3 and Wis 9:6, one combination of words should be noted: *κᾶν* and *οὐδέν*. In the NT and LXX, this combination occurs only in 1 Cor 13:3 and Wis 9:6. Furthermore, the thematic parallel is quite notable. The two texts share the thought that *even if one shows the highest ability or the highest value, he/she is considered as nothing without the one thing*.

If Paul really had Wis 9:6 in mind, this suggests the following two points. First, Paul did not say that if *someone* is . . . , as the author of the Wisdom of Solomon did; instead, the apostle dictated that if *I* . . . This shows that for Paul in terms of love the most crucial was a matter of *I*, not of someone else. As Senzo Nagakubo points out:

The beginning words which start with the first person singular already closely approach the essence of love. People like to use the first person singular when they talk about their praiseworthy things and success. Nevertheless, when their situations become questionable, suddenly the first person singular disappears. However, Paul does not behave in this way. . . . Paul does not try to objectively and coolly discuss this problem [of love] like a critic, standing on the higher place. Rather, he takes the Corinthians' problem totally as his own problem. Furthermore, when Paul preaches the practice of love as a solution of the problem, he assigns its practice to himself, but not to others.

Love is not to order or expect its practice to others; it is my being the first to do. The subject is always *I*. Ultimately, love is not to turn others to oneself, but to turn oneself to others.¹

Second, when Paul tried to show "a still more excellent way" (1 Cor 12:31b), he did not expound wisdom, but love. For the apostle, the essential in the life of God's people was love, not wisdom as in the Wisdom of Solomon. This does not necessarily mean that Paul underestimated wisdom. In fact, although the apostle criticized the worldly wisdom

¹Senzo Nagakubo, *Ai No Sanka* (Yokohama, Japan: Fukuinsha, 1977), 17-18; emphasis original.

which denied the Cross, he highly estimated God's wisdom.¹ Nevertheless, it is significant that in explaining "a still more excellent way" Paul referred to love, not to wisdom.

It is true that the analysis above is partially based upon the assumption that Paul had Wis 9:6 in mind in composing 1 Cor 13:1-3. Nevertheless, it is also true that this reading of the Pauline text well fits his argument in 1 Corinthians.² This seems to increase the possibility of Paul's use of Wis 9:6 in 1 Cor 13:1-3. I consider that in addition to Job 31, Prov 4:11, and Sir 40:12, Paul might have had Wis 9:6 in mind when he composed the chapter on love.³

This concludes the analysis of each case of Paul's use of the wisdom literature.⁴ The next chapter discusses the comparison between the apostle's use of

¹1 Cor 2:6-7 reads: "Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory."

²Although Paul's use of Wis 9:6 is not considered in Nagakubo's reading of 1 Cor 13:1-3, his interpretation well explains Paul's emphasis upon *I*.

³Paul's use of Prov 24:12 and Ps 62:13 in Rom 2:6 indicates that the apostle could have had several OT texts in mind when he composed his passages.

⁴Hübner, *NTG*, and *GNT* include Wis 3:8 in 1 Cor 6:2 in their lists. Although the connection is possible, the evidence does not seem enough to demonstrate the wisdom-book passages' influence upon the Pauline text. Rather, it is more apparent that the idea of the saints' ruling and judging of the nations in the two texts "reflect[s] a common Jewish belief of the times which one finds in other books before and after" (e.g., Dan 7:17, 22, 27). Oesterley, *The Wisdom of Solomon*, xx.

Hübner and *NTG* include Wis 6:1f. in Rom 13:1f. in their lists. Some other scholars also note the wisdom-book passages' influence upon the Pauline text. Dunn, *Romans 9-16*, 759-64, 770-71; Richard B. Hays, "Wisdom According to Paul," in *Where Shall Wisdom Be Found?* (Edinburgh: T & T Clark, 1999), 112. However, although the

canonical wisdom books and his use of noncanonical ones.

influence is possible, the evidence does not seem enough to prove the connection. Rather, according to my judgment, Paul's use of Eccl 8:2-5 in Rom 13:1-7 is more probable and influential; see chapter 4 for the analysis of the case.

CHAPTER VI

COMPARISON BETWEEN PAUL'S USE OF CANONICAL AND NONCANONICAL WISDOM BOOKS

The data provided in chapters 4 and 5 show quite similar characteristics between Paul's use of canonical and noncanonical wisdom literature.

The most apparent common characteristic in Paul's use of the biblical wisdom literature is: When Paul had in mind some themes or words which were significant in his argument, he recalled the wisdom literature texts that contain similar or the same topics, motifs, or vocabulary, and used them in his passages. This shows the apostle's amazingly thorough knowledge of the five wisdom books. His knowledge of the literature included not only every word of each text, but also its context and surroundings; his memory of Scripture was never fragmentary, but linear.

The second common characteristic is that in all cases of Paul's use of wisdom literature, the original context was to some extent related to the Pauline context.¹ Even in

¹This point is in harmony with some other scholars' observations on Paul's use of Scripture as a whole. Although A. T. Hanson answers the question "whether Paul ever uses scripture in a non-theological way" with "yes," he concludes: "His mind had a strongly theological bent, and he usually cites scripture in order to prove something rather than merely in order to illustrate his theme." *The Living Utterances of God*, 61-62; the use of the word "cites" is due to Hanson's choice. Hays points out "how seldom his intertextual echoes function in this eclectic mode. They characteristically require the reader to engage in serious sustained deliberation about the relation between Scripture's

Paul's use of Wis 15:7 in Rom 9:21, where the Pauline context was quite different from that of the wisdom-book passage, one can explain that the apostle gave an ironical meaning in his passage.¹ In other words, although in some cases Paul's contexts significantly varied from the ones of the wisdom-book texts, the apostle was well aware of the contexts of the passages which he was using. In a word, the original contexts never left Paul's mind.

The third shared characteristic is that in several cases Paul's intentions followed those of the wisdom-book passages. The examples are: Job 41:3 in Rom 11:35; Job 5:13 in 1 Cor 3:19b; Prov 24:12 in Rom 2:6; Prov 25:21-22a in Rom 12:20; Prov 22:8 in 2 Cor 9:6-7; Eccl 7:20 in Rom 3:10; Eccl 1:2 and other passages of the book in Rom 8:19-21; Eccl 8:2-5 in Rom 13:1-7; Eccl 12:13-14 in 2 Cor 5:10-11; Sir 7:34 in Rom 12:15; Sir 1:10 in 1 Cor 2:9; and Sir 40:12 in 1 Cor 13:13; Wis 12-15 in Rom 1-2 (only where Paul agreed with pseudo-Solomon); and Wis 9:15 in 2 Cor 5:1-4.

The fourth shared characteristic is that in some cases Paul's contexts are quite different from those of the wisdom-book passages. The examples are: Job 5:13 in 1 Cor 3:19; Job 2:6 in 1 Cor 5:4-5; Sir 37:28 and 36:23 in 1 Cor 6:12-13; Sir 37:28 in 1 Cor 10:23; Wis 12-15 in Rom 1-2; and Wis 15:7 in Rom 9:21.

The fifth common characteristic is the modification of the wisdom-book texts according to the Pauline context. Paul rarely followed the exact wording of the source

mundus significans and the new situation that Paul is addressing." *Echoes of Scripture*, 175; the use of the word "echoes" is due to Hays's choice.

¹See the sections on these cases in the previous chapter. See also Nygren, 115-17; Dunn, *Romans 9-16*, 557-58.

texts. A notable exception is Prov 25:21-22a in Rom 12:20. Even in this case, however, significantly Paul omitted Prov 25:22b. At the same time, in most cases Paul used a part of the source text's wording. He sometimes utilized only one word of the wisdom-book passage in composing his text.¹ Despite the small number of shared words, however, in many cases they are quite significant words or keywords or rare words that might have been able to remind Paul's audience of the source text. Furthermore, in some cases Paul did not hesitate to create his own sentence with the words of the wisdom passage; the new sentence is sometimes quite different from the original text.²

The sixth common characteristic is that Paul rarely used an explicit introductory formula in using wisdom literature. The notable exceptions are Job 5:13 in 1 Cor 3:19; Eccl 7:20 in Rom 3:10; and Sir 1:10 in 1 Cor 2:9. In all other cases, the passages from the wisdom books are fused in the Pauline texts.

The seventh shared characteristic is that in several cases Paul used the wisdom-book passages when he composed summarizing, concluding, or key texts in his argument. Those cases are: Job 41:3 in Rom 11:35; Job 5:13 in 1 Cor 3:19b; Prov 25:21-22a in Rom 12:20; Prov 22:8 in 2 Cor 9:6-7; Sir 37:28 and 36:23 in 1 Cor 6:12-13;

¹The example is Wis 9:15 in 2 Cor 5:1-4, where only σκῆνος is shared. Another probable case is ματαιότης of Eccl 1:2 and other passages in Rom 8:19-20.

²The examples are Prov 22:8 in 2 Cor 9:6-7, Sir 36:23-24 in 1 Cor 6:13, and Sir 37:28 in 1 Cor 10:33. See Kieran J. O'Mahony's observation on Prov 22:8 in 2 Cor 9:6-7. He points out that this is an example of Paul's "adjusting a text to construct a figure of speech (*symploche*) which he found neither in the LXX nor in the MT." K. J. O'Mahony, *Pauline Persuasion: A Sounding in 2 Corinthians 8-9*, JSNTSup199 (Sheffield: Sheffield Academic Press, 2000), 108-9.

Sir 37:28 in 1 Cor 10:23; and Job 31, Prov 4:11 (and other passages of the book), Sir 40:12, and Wis 9:6 in 1 Cor 12:31b-13:13.

The eighth common characteristic is that in several cases Paul used the wisdom literature when he gave injunctions to his audience. The examples are: Prov 3:7, 4 in Rom 12:16-17; Prov 25:21-22a in Rom 12:20; Prov 22:8 in 2 Cor 9:6-7; Eccl 8:2-5 in Rom 13:1-7; Sir 37:28 and 36:23 in 1 Cor 6:12-13; Sir 7:34 in Rom 12:15; Sir 37:28 in 1 Cor 10:23; and Job 31, Prov 4:11 (and other passages of the book), Sir 40:12, and Wis 9:6 in 1 Cor 12:31b-13:13.¹

The ninth common characteristic is that when plural OT texts converge in Paul's text, the wisdom-book passage tends to be dominant. Thus, if Stanley's distinction between "combined quotations" and "conflated quotations" is used, Paul's texts that consist of combined OT passages, which contain wisdom-book texts, tend to be categorized into the latter, in which "one verse is clearly dominant and the other subordinate."² The examples are Job 41:3 in Rom 11:35 and Eccl 7:20 in Rom 3:10. Another example is Sir 1:10 in 1 Cor 2:9, where Paul seems to have had Isa 64:4 and other passages as well in his mind.³ The wisdom-book texts may not always be clearly

¹Although in 1 Cor 12:31b-13:13 Paul did not use any imperative form in using verbs, it is clear that one of his purposes in these passages is the practice of love by the Corinthians; see the imperatives in 12:31a and 14:1.

²Stanley, *Paul and Language*, 259; the use of the word "quotations" is due to Stanley's choice.

³One should note also Prov 22:8 in 2 Cor 9:6-7, where Paul used Ps 112:9 in the following verse (2 Cor 9:9), although OT texts do not converge in these Pauline passages as in the cases of Job 41:3 in Rom 11:35 and Eccl 7:20 in Rom 3:10.

considered as dominant; however, they are not subordinate.

The tenth shared characteristic is that in some cases Paul used the passage which is located in the climax of the wisdom book. The examples are: Job 41:3 in Rom 11:35; Job 31 in 1 Cor 12:31b-13:13; Eccl 12:13-14 in 2 Cor 5:10-11; Wis 9:6 in 1 Cor 13:1-3; and Wis 9:15 in 2 Cor 5:1-4.

The eleventh common characteristic is that in some cases Paul used the wisdom literature in his *I* passages. The examples are: Job 2:6-7 in 2 Cor 12:7; Job 13:16 in Phil 1:19; Sir 37:28 and 36:23 in 1 Cor 6:12-13; and Job 31, Prov 4:11 (and other passages of the book), Sir 40:12, and Wis 9:6 in 1 Cor 12:31b-13:13. Furthermore, Paul used the wisdom books in *We* passages as well. Those cases are: Prov 3:4 in 2 Cor 8:21; Eccl 12:13-14 in 2 Cor 5:10-11; Sir 37:28 in 1 Cor 10:23; and Wis 9:15 in 2 Cor 5:1-4.

The last notable feature is that the frequency of Paul's use of each wisdom book does not significantly differ. When probable cases and significant parallels are included, the distribution is as follows: five cases of Job; six cases of Proverbs; four cases of Ecclesiastes; five cases of Sirach; and five cases of the Wisdom of Solomon. These choices by the apostle do not show that he might have had any bias towards canonical or noncanonical wisdom literature.

This concludes the comparison between Paul's use of the canonical wisdom books and his use of the noncanonical ones. In the next chapter, the thematic and theological investigation of the apostle's use of the wisdom literature is discussed.

CHAPTER VII

THEMATIC AND THEOLOGICAL ANALYSES OF PAUL'S USE OF WISDOM LITERATURE

The investigation in the preceding chapters focused mainly upon the significance of the wisdom literature in each Pauline passage and its immediate context. Based upon the data of those chapters, this chapter presents thematic and theological analyses of Paul's use of the literature. First, Paul's themes in his use of the wisdom literature are categorized. Second, the theological significance of each wisdom book in the three Pauline letters is examined. Third, the significance of Rom 11:35-13:7 and 1 Cor 12:31b-14:1, where Paul's use of the wisdom literature is concentrated, is discussed.

Paul's Themes in His Use of Wisdom Literature

Although there may be several ways to categorize Paul's themes in his letters, I classify them into nine groups:¹

1. God's judgment:

Rom 1-2 (Wis 12-15); Rom 2:6 (Prov 24:12); and 2 Cor 5:10-11 (Eccl 12:13-14).

¹Ellis suggests five "major themes in Pauline quotation": (1) Faith and works; (2) Jew and Gentile; (3) Ethics; (4) Wisdom; and (5) Eschatology. *Paul's Use of the Old Testament*, 125; the use of the word "quotation" is due to Ellis's choice.

2. Man's sin:

Rom 1-2 (Wis 12-15); Rom 3:10 (Eccl 7:20); and Rom 5:12 (Wis 2:24).

3. God's absolute authority and mercy in His plan of salvation:

Rom 9:21 (Wis 15:7); Rom 5:12 (Wis 2:24); and Rom 11:35 (Job 41:3).

4. Wisdom of God and wisdom of man:

1 Cor 2:9 (Sir 1:10); and 1 Cor 3:19b (Job 5:13).

5. Paul's suffering and weakness:

2 Cor 12:7 (Job 2:6-7).

6. The present groaning and the future glorious redemption:

Rom 8:19-20 (Eccl 1:2 and other passages in the book); 2 Cor 5:1-4 (Wis 9:15); and 2 Cor 5:10-11 (Eccl 12:13-14).

7. The Christian way of life (conduct, motivations, virtues, and character):

Rom 12:15 (Sir 7:34); Rom 12:16-17 (Prov 3:7, 4); Rom 12:20 (Prov 25:21-22a); Rom 13:1-7 (Eccl 8:2-5); 1 Cor 6:12-13 (Sir 37:28, 36:23); 1 Cor 10:23 (Sir 37:28); 1 Cor 12:31b (Prov 4:11 and other passages in the book); 1 Cor 12:31b-13:13 (Job 31); 1 Cor 13:1-3 (Wis 9:6); 1 Cor 13:13 (Sir 40:12); 2 Cor 9:6-7 (Prov 22:8); and 2 Cor 8:21 (Prov 3:4).

8. Christology:

1 Cor 2:9 (Sir 1:10).

9. Church discipline:

1 Cor 5:4-5 (Job 2:6).

*Theological Significance of Each Wisdom Book
in Romans and the Corinthian Letters*

Job

Paul's themes in his use of Job are diverse: God's absolute authority in His plan of salvation (Job 41:3 in Rom 11:35); wisdom of man (Job 5:13 in 1 Cor 3:19b); Paul's suffering and weakness (Job 2:6-7 in 2 Cor 12:7); the Christian way of life (Job 31 in 1 Cor 12:31b-13:13); and church discipline (Job 2:6 in 1 Cor 5:4-5).

As previously discussed, although only one case of Paul's use of Job in Romans is clearly recognized (Rom 11:35), the Job passage (41:3) shows great significance in his argument. The text strongly declares God's absolute "initiative from start to finish."¹ The significance of this passage is not limited to the immediate context of Rom 11:35; this should be understood as one of the pillars of Paul's gospel. R. P. C. Hanson emphasizes the importance of Job in the Pauline letters for "his doctrine of the transcendence, the intractability of God. God cannot be calculated, measured, critically examined, nor put under an obligation."² He continues:

In as far as he uses Job at all, this is the message which St Paul, unlike any other New Testament writer, finds in the book. Now, this is a most interesting fact, because St Paul has (in my view) put his finger on the most important point in the whole book.³

¹Dunn, *Romans 9-16*, 701.

²R. P. C. Hanson, 251-52.

³Ibid., 252.

Thus, R. P. C. Hanson appropriately notes one of the most significant points in Paul's use of Job.¹

However, the importance of this wisdom literature in Paul's letters was not limited to this theme. For example, the book of Job helped the apostle to understand his suffering (Job 2:6-7 in 2 Cor 12:7). Paul grasped the causes and meanings of his weakness through the texts of Job. Furthermore, the wisdom literature influenced Paul's ecclesiology in his use of Job 2:6 in 1 Cor 5:4-5. When the apostle faced immorality in his church, he tried to solve the problem and explained his view of church discipline through the wisdom-book passage. Moreover, the book of Job influenced Paul's understanding of the Christian way of life (Job 31 in 1 Cor 12:31b-13:13²).

One may consider that the OT books, often used in a direct way (e.g., Genesis, Deuteronomy, Psalms, and Isaiah), prominently influenced Paul's theology;

¹R. P. C. Hanson maintains that Paul "uses the book solely to support his doctrine of the transcendence, the intractability of God." Ibid. However, as the present investigation discloses, the apostle's use of the book is not limited to this doctrine.

²Although R. P. C. Hanson rightly estimates Job 31 as "one of the most important chapters in the Old Testament," he does not think that this chapter influenced Paul's composition of 1 Cor 13. Ibid.

Regarding the importance of Job 31 in the wisdom book, Hanson maintains that "yet the whole point of this amazing chapter is to show that in spite of Job's moral greatness he is not righteous before God. God's reply to Job out of the whirlwind, in chapters xxxviii-xlii, only emphasizes this conclusion. . . . The conventional prose ending of the book is utterly unconvincing as a solution of this tension, and (we can be morally certain) was never intended as such by the author." Ibid., 253. Although this may be one of the possible explanations about the purpose of Job 31, it seems that for Paul the significance of the chapter was not limited to Hanson's view.

however, I conclude that despite few direct uses of Job, this book was one of the most significant writings in the apostle's ministry.

Proverbs

Paul's theme in the use of Proverbs is primarily related to the Christian's way of life. This feature may come from the fact that the wisdom literature mainly deals with ethical matters.¹

Nevertheless, for Paul, Proverbs was not just a source of aphorisms. As Paul's use of Prov 4:11 in 1 Cor 12:31b suggests, when he taught *the way* to the Corinthians, he thought of the *father* who repeatedly appears in Proverbs. Thus, this wisdom literature not only gave the apostle ethical guidance but also offered a model of his role as "spiritual father" for the Corinthians.²

Furthermore, as the probable use of Prov 24:12 in Rom 2:6 shows, the wisdom book helped Paul to grasp God's omniscience and judgment.

Ecclesiastes

Romans and the Corinthian letters contain four uses of the wisdom book: Eccl 7:20 in Rom 3:10; Eccl 1:2 and others in Rom 8:19-20; Eccl 8:2-5 in Rom 13:1-7; Eccl 12:13-14 in 2 Cor 5:10-11. The significance of each seems quite weighty.

¹Barnabas Lindars maintains that the early church's uses of wisdom literature "are mostly taken from Proverbs, and can be classified as *moral apophthegms*. This is a thing which the early Christian literature shares with its Jewish antecedents" (275). Although Paul used other wisdom books as well, the apostle's use of Proverbs is quite fairly described by Lindars's explanation of the early church's usage of the Bible.

²Donahue, 26.

A common characteristic can be found in the following three cases: Eccl 7:20 in Rom 3:10; Eccl 1:2 and others in Rom 8:19-20; and Eccl 8:2-5 in Rom 13:1-7. In all the cases, the Pauline context is related to the realities of life. Rom 3:10 emphasizes men's hopeless depravity. Rom 8:19-20 focuses on the futile condition of the creature. Rom 13:1-7 provides realistic or practical advice as to how people should live in a society.

Thus, Ecclesiastes primarily helped Paul to comprehend or express the realities of life. One may ask whether Paul's "pessimistic" or "realistic"¹ perspective came from his reading of Ecclesiastes or from the experiences in his life. The answer is, probably both. Paul's first encounter with the pessimistic perspective might have been his reading of Ecclesiastes; at the same time, when he saw and experienced the harshness of life, he became convinced that the realistic view was definitely correct. Both Ecclesiastes and Paul's own experience doubtless made his pessimistic perspective firm.

However, Paul's concern in his use of Ecclesiastes is not limited to the realities of life. In 2 Cor 5:10-11 the apostle used the conclusion of Ecclesiastes (12:13-14) as well: "The end of the matter; all has been heard. Fear God, and keep his commandments; for that is the whole duty of everyone. For God will bring every deed into judgment, including every secret thing, whether good or evil."

Paul's endorsement of *both* Qoheleth's realistic perspective and the

¹Laato appropriately calls Paul's anthropology "pessimistic anthropology" (146). Dunn prefers "realistic anthropology." *Theology of Paul*, 476. Both "pessimistic" and "realistic" are quite appropriate to express Paul's worldview as well as his anthropology.

concluding passages on judgment is significant to understand how the apostle read the whole book. Regarding the role of Eccl 12:13b (“Fear God, and keep his commandments”) in the book, Naoto Kamano points out that several modern commentators share one point; namely, “they understand that this exhortation undermines, or at least nuances, Qoheleth’s teaching in 1:2-12:8.”¹ For example, R. N. Whybray maintains:

Qoheleth himself frequently advocates the fear of God . . . , but nowhere makes any reference to keeping his commandments. In associating the two the epilogist is deliberately interpreting Qoheleth’s teaching in terms of the keeping of the Law and thus attempting to represent him as an “orthodox” wisdom teacher.²

This represents the view that a continuation does not exist between Qoheleth’s sapiential teaching in Eccl 1:2-12:8 and 12:13-14.³

Yet, this reading of Ecclesiastes seems to differ from Paul’s understanding of the wisdom literature. As previously mentioned, the apostle accepted both Qoheleth’s sapiential teaching and the concluding statement on judgment. Paul never tried to undermine the realistic or pessimistic view of Qoheleth; rather, in Rom 3:10-12 the apostle even intensified Qoheleth’s teaching by adding “not even one” to “there is no one who is righteous.”

Countering the view that does not see a direct connection between Eccl 1:2-

¹Naoto Kamano, *Cosmology and Character: Qoheleth’s Pedagogy from a Rhetorical-Critical Perspective*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 312 (Berlin: Walter de Gruyter, 2002), 251.

²R. N. Whybray, *Ecclesiastes*, NCBC (Grand Rapids: Eerdmans, 1989), 173.

³Crenshaw writes: “The summary is alien to anything Qoheleth has said thus far.” *Ecclesiastes: A Commentary* (Philadelphia: Westminster, 1987), 192.

12:8 and 12:13-14, Kamano suggests another reading:

For Qoheleth, a lifestyle that can cope with the cosmological ethos is ultimately a way to live a life under divine sovereignty, recognizing human limitations to master life set by this cosmological ethos. Thus, the reader should fear God. If, then, the advice to fear God is central to Qoheleth's message, the final exhortation in 12:13b relates this central message to the necessity of Torah observance and suggests that these two are inseparable—the only virtuous lifestyle. The parallelism between fear of God and Torah observance does not undercut the former; they complement each other. If the reader is persuaded by Qoheleth that one should fear God in order to make the best of the world, the natural step, according to 12:13b, is obedience to the Torah. That is to say, Qoheleth's wisdom teaching becomes an introduction to the Torah.¹

Paul's reading of Ecclesiastes seems similar to Kamano's in that both see no

contradiction or break between Eccl 1:2-12:8 and the conclusion of the book.²

Thus, Paul considered the whole book of Ecclesiastes as correct and relevant; he never thought that Qoheleth's sapiential teaching in 1:2-12:8 was not *orthodox*, as

¹Kamano, 252.

²Fox and Seow also maintain that there is no contradiction between the conclusion of Ecclesiastes and the rest of the book. Nevertheless, they still see a different "emphasis" or "spin." Fox writes: "The epilogue does not undermine the persona [Qohelet], but only takes a cautious and cautionary stance toward him. . . . The book's ending does not contradict Qohelet, but only changes the emphasis." *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes* (Grand Rapids: Eerdmans, 1999), 372-73. C. L. Seow says: "the perspective in vv 13b-14 is not contradictory to the rest of the book. . . . Yet the final remark in the epilogue does puts a different spin on Qohelet's work by associating the fear of God with obedience to the commandments." "Beyond Them, My Son, Be Warned": The Epilogue of Qohelet Revisited," in *Wisdom, You Are My Sister*, Studies in Honor of Roland E. Murphy, O.Carm., on the Occasion of His Eightieth Birthday, ed. Michael L. Barré, The Catholic Biblical Quarterly Monograph Series 29 (Washington, DC: The Catholic Biblical Association of America, 1997), 139.

Roland E. Murphy considers that it is "unnecessary and even gratuitous" to interpret that Eccl 12:13-14 tones down the rest of the book. Nevertheless, he maintains that Qoheleth "would never have associated fear of God and keeping the commandments." "The Sage in Ecclesiastes and Qoheleth the Sage," in *The Sage in Israel and the Ancient Near East*, ed. John G. Gammie and Leo G. Perdue (Winona Lake: Eisenbrauns, 1990), 264-65.

several commentators consider that the epilogist did.¹

Sirach

Paul's use of Sirach shows a limited variety of themes. In four cases, Paul dealt with the Christian's way of life. This feature may come from the fact that, like Proverbs, Sirach mainly contains apophthegms.

Although in Paul's use of Sirach his theme was mainly the Christian way of life, the present study detects another theme: God's wisdom. Sir 1:10 in 1 Cor 2:9 indicates that wisdom literature influenced Paul's christology.²

The Wisdom of Solomon

Paul's themes in his use of the Wisdom of Solomon are diverse: God's judgment (Wis 12-15 in Rom 1-2); man's sin (Wis 12-15 in Rom 1-2 and Wis 2:24 in Rom 5:12); God's absolute authority and mercy in His plan of salvation (Wis 15:7 in

¹Roland E. Murphy appropriately points out the difference between the ancients' reading of Ecclesiastes and that of modern people, when he writes: "We are those who have been 'shocked' and have not allowed for the tensions that the ancients tolerated." *Ecclesiastes*, WBC 23A (Dallas: Word, 1992), 128.

²I concur that Paul's encounter with the resurrected Jesus and Jesus Traditions were also the foundations of the apostle's christology. At the same time, I maintain that the influence of wisdom literature on the apostle's christology should not be neglected. Peter Stuhlmacher correctly points out: "Among these writings [the so-called Apocrypha], the wisdom books are those which in relation to Christology bind the Old and New Testaments particularly closely together." "The Significance of the Old Testament Apocrypha and Pseudepigrapha for the Understanding of Jesus and Christology," in *The Apocrypha in Ecumenical Perspective: The Place of the Late Writings of the Old Testament among the Biblical Writings and Their Significance in the Eastern and Western Church Traditions*, ed. Siegfried Meurer and trans. Paul Ellingworth, UBS Monograph Series 6 (Reading, UK; New York: United Bible Societies, 1991), 12.

Rom 9:21 and Wis 2:24 in Rom 5:12); the present groaning and the hope in the future glorious redemption (Wis 9:15 in 2 Cor 5:1-4); and the Christian way of life (Wis 9:6 in 1 Cor 13:1-3).

In dealing with these themes, Paul and pseudo-Solomon show both similarities and differences. The most significant difference lies in their descriptions of the Jews' and Gentiles' situations or conditions. While pseudo-Solomon tended to emphasize the Gentiles' foolishness, Paul emphasized the sinfulness of *all* people.¹

Nevertheless, this difference does not necessarily mean that Paul opposed the Wisdom of Solomon. For example, one cannot simply say: Paul showed a universalistic view, while pseudo-Solomon was a particularist. It is necessary to understand particularism in the Wisdom of Solomon with care. Winston points out,

The ancient Egyptians and Canaanites merely served the author as symbols for the hated Alexandrians and Romans of his own day, upon whom he visited an apocalyptic vengeance in chap. 5. The intense hatred . . . can only be understood in the light of contemporary conditions.²

Comparing pseudo-Solomon with Philo, who "is always at great pains to tone down Jewish particularism," Winston notes that "there is a certain degree of tension between the universalist and particularist tendencies both in Philo and in Wisd, but it is not distinctly more pronounced in the latter than it is in the former."³ One of the passages that clearly show pseudo-Solomon's universalistic view is Wis 11:23-26, which reads:

¹See the sections of Wis 12-15 in Rom 1-2 and Wis 2:24 in Rom 5:12 in chapter 5.

²Winston, 45.

³Ibid., 46.

But you are merciful to all, for you can do all things, and you overlook people's sins, so that they may repent. For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you had hated it. How would anything have endured if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living.

Paul must have known these passages and agreed with pseudo-Solomon on this point.

Moreover, the pseudo-Solomon's *particularistic* passages can be compared with some portions of the OT, such as Ps 14:1-6, which reads:

Fools say in their hearts, "There is no God." They are corrupt, they do abominable deeds; there is no one who does good. The LORD looks down from heaven on humankind to see if there are any who are wise, who seek after God. They have all gone astray, they are all alike perverse; there is no one who does good, no, not one. Have they no knowledge, all the evildoers who eat up my people as they eat bread, and do not call upon the LORD? There they shall be in great terror, for God is with the company of the righteous. You would confound the plans of the poor, but the LORD is their refuge. O that deliverance for Israel would come from Zion! When the LORD restores the fortunes of his people, Jacob will rejoice; Israel will be glad.

In this psalm, David speaks of the foolishness of the wicked, but not of God's people or the king himself.

It should be noted that Paul used Ps 14:1-3 (13:1-3, LXX) in Rom 3:11-12.

To describe the depravity of *all* men, the apostle used this psalm that is addressed to the wicked.¹ Regarding this case, does one say "Paul opposed Psalm 14"? Probably not. If so, regarding the cases (Wis 2:24 in Rom 5:12; Wis 12-15 in Rom 1-2) in which Paul used the Wisdom of Solomon to describe the conditions of all men, one cannot say that Paul opposed pseudo-Solomon.

Furthermore, one should compare Paul's use of the Wisdom of Solomon with

¹See the section of Eccl 7:20 in Rom 3:10 in chapter 5.

his possible use of the OT (Exod 23:7; Prov 17:15; and Isa 5:23) in Rom 4:5, which says “But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.”¹ Barrett calls this case “a very striking allusion to the Old Testament,” because the apostle declared that God does “what the Old Testament forbids.”² This remarkable reading of the OT does not indicate Paul’s denial of Israel’s Scripture. If so, the different emphasis regarding the Jews’ and Gentiles’ situations between Paul and pseudo-Solomon does not evidence the apostle’s opposition to the wisdom book.

Moreover, Paul’s agreements with the Wisdom of Solomon should also be considered. The apostle followed well the intentions of pseudo-Solomon in his use of Wis 9:15 in 2 Cor 5:1-4. Both Paul and pseudo-Solomon confessed that the life in the earthly tent was painful.³ Furthermore, in Rom 1-2 Paul agreed with the wisdom book in criticizing idolatry and adopted pseudo-Solomon’s argumentation.⁴

In addition, one has to consider that Wis 9:6 played a significant role in Paul’s composing 1 Cor 13:1-3.⁵

Based on the analysis above, I conclude that although different points or

¹For the verbal parallels between Exod 23:7 and Rom 4:5, see the section of the criterion *Is the idea similar or different?* in chapter 2.

²Barrett, *Romans*, 84; the use of “allusion” is due to Barrett’s choice.

³See the section of Wis 9:15 in 2 Cor 5:1-4 in chapter 5.

⁴See the section of Wis 12-15 in Rom 1-2 in chapter 5.

⁵See the section of Wis 9:6 in 1 Cor 13:1-3 in chapter 5.

emphases can be seen between pseudo-Solomon and Paul, the wisdom book significantly influenced the apostle's composition of his letters.¹

This concludes the thematic and theological analysis of Paul's use of each wisdom book in Romans and the Corinthian letters. Before drawing conclusions on Paul's use of canonical and noncanonical wisdom literature, one more subject is discussed. It is the relationship between Paul's *love passages* and the wisdom literature.

Love Passages and the Wisdom Literature

One can recognize that in his letters there are two places where Paul's use of wisdom literature is distinctively concentrated. They are Rom 11:35-13:7 and 1 Cor 12:31b-13:13. In the former place, five cases (Job 41:3 in Rom 11:35; Prov 3:7, 4 in Rom 12:16-17; Prov 25:21-22a in Rom 12:20; Eccl 8:2-5 in Rom 13:1-7; and Sir 7:34 in

¹This view differs from the following classic statements. Grafe writes: "The dependence is more formal than real. A man of experience with a sharp eye for practical needs, St. Paul took good things where they presented themselves to him. And thus he borrowed from Wisdom a store of words, of ideas, and of metaphors, and applied them to the expression of thoughts and convictions elsewhere acquired" (286); this translation is adopted from Goodrick, 403. Likewise, Sanday and Headlam say: "If St. Paul learnt from the Book of Wisdom some expressions illustrating the Divine power, and a general aspect of the question: he obtained nothing further. His broad views and deep insight are his own" (269). I question as to how one judges whether Paul learned from the passage or he borrowed an expression from it to express his thought that he gained elsewhere. For example, regarding this question, what is the difference between Prov 3:4 in 2 Cor 8:21 and Wis 9:15 in 2 Cor 5:1-4? Can one say, "Paul obtained an insight from Prov 3:4, while he only borrowed an expression from Wis 9:15"? I agree with James Barr when he writes, "In fact such a book [as the Wisdom of Solomon], though it counts today as 'apocryphal' in Protestantism, very likely exercised more influence than some portions of the now canonical Old Testament did." *Beyond Fundamentalism* (Philadelphia: Westminster, 1984), 44. deSilva also maintains: "Wisdom is perhaps the most important of the Apocrypha in terms of impact upon the early church during the most formative centuries of Christian theology" (127).

Rom 12:15) are found. In the latter place, four cases are found (Prov 4:11 and others in 1 Cor 12:31b; Job 31 in 1 Cor 12:31b-13:13; Wis 9:6 in 1 Cor 13:1-3; Sir 40:12 in 1 Cor 13:13).

These two portions show similar characteristics. It has been suggested that the sequence of the themes is shared between Rom 12:1-13:10 and 1 Cor 12-13.¹ In both places, the thought moves from the body of Christ to the Christian way of life. It is likely that when Paul composed these two passages, he had similar intentions. Both Rom 12:1-13:10 and 1 Cor 13 can be called *love passages*.²

As mentioned earlier, these passages contain several cases of Paul's use of the wisdom books. Yet, the influence of the wisdom literature on love passages is not limited to intertextuality. When the unique style of 1 Cor 13, in particular, is noted, other influences of the literature on Paul's composition are made clear. As Hans Conzelmann points out, this chapter shows several characteristics which the wisdom literature possesses.³

First, Paul used the word "the way" in 1 Cor 12:31b. It is typical vocabulary in the wisdom literature. Second, love is personified in 13:4-8. "This is Wisdom style."⁴ Third, 1 Cor 13:1-3 is highly poetic.⁵ This is also the typical style of the wisdom

¹Dunn, *Romans 9-16*, 737; Furnish, *Theology and Ethics in Paul*, 100.

²In Rom 13:8-10, Paul explicitly referred to the command to love.

³Conzelmann, *1 Corinthians*, 218-25; Nagakubo, 5-6.

⁴Conzelmann, *1 Corinthians*, 223.

⁵Fee, *First Epistle to the Corinthians*, 626.

literature. Fourth, in the chapter on love there is no imperative,¹ in spite of the fact that Paul clearly expected that the Corinthians would practice ἀγάπη. Rather, the chapter *describes* ἀγάπη. This feature can be compared with some parts of the wisdom literature. For example, Murphy points out: “The decalogue forbade adultery: thou shalt not!—Proverbs describes sexual seduction.”² Fifth, in 1 Cor 13:1-3 Paul adopted an autobiographical style, “If I . . .” It has been observed that the wisdom literature contains “a special type of *autobiographical narrative*.”³ Lastly, in 1 Cor 14:1a Paul did not order the Corinthians, Ἀγαπᾶτε “Love!”; instead, he said, Διώκετε τὴν ἀγάπην “*Pursue* love!” Regarding Solomon’s prayer in Wis 9, Murphy asks:

What theology do we learn from Solomon’s prayer? We must pray. True, Wisdom is with God, a gift that comes from God. But wisdom is more often portrayed as the object of human effort: “Get wisdom! Get understanding!” (Prov 4:5). Only rarely is Wisdom described as seeking out her devotees (Wis 6:13-15), and even then this is in response to their search for her. The search for and the grant of Wisdom is affirmed in the same breath in Wis 8:18-21. The need of prayer is clear from Solomon’s insistent request in Wis 9:4, 10, because it is only through the gift of God’s holy spirit from on high that humans are saved, as chap. 10 illustrates.⁴

Just as wisdom literature describes wisdom as the object which God’s people should seek, Paul portrayed love as the object which Christians should pursue.⁵

¹Walker, 151.

²Roland E. Murphy, “Can the Book of Proverbs Be a Player in ‘Biblical Theology’?” *Biblical Theology Bulletin* 31 (Spring 2001): 5.

³Crenshaw, *OT Wisdom*, rev. ed., 28; italics original.

⁴Murphy, *The Tree of Life*, 268.

⁵Spicq writes: “*Agape* is not an oratorical theme or a privileged possession of charismatics; it is an accomplishment to be pursued” (171). Furthermore, Spicq

The characteristics pointed out above may be found outside wisdom literature.¹ Nevertheless, holding these characteristics in common between 1 Cor 12:31b-14:1 and wisdom literature is quite noteworthy.² When this phenomenon and four probable uses of wisdom literature are considered, the following suggestion can be made.

When Paul tried to describe *ἀγάπη*, he thought of wisdom literature. For him this body of literature was one of the best sources to describe *ἀγάπη*. I suggest that Paul defined *ἀγάπη* through *σοφία* contained in the wisdom literature. Based on the analysis above, I believe that Paul connected *σοφία* in the wisdom literature with *ἀγάπη*. The probable use of Wis 9:6 in 1 Cor 13:1-3 strengthens this view, since Paul substituted *ἀγάπη* for *σοφία* in the usage.³

Furthermore, when the central theme of the wisdom literature is compared with 1 Cor 13, another aspect of how Paul read the literature can be suggested. Although to seek the center of the wisdom literature is a difficult task, Brown's following

maintains: "Together with Jn. 15:13 this [1 Cor 14:1a] is the New Testament's strongest text on *agape* as a love that accomplishes things, that is manifest and active, seeking to prove itself and to 'materialize'." Ibid.

¹Schnabel points out that "detection of 'sapiential style' is problematic on account of imprecise definitions" (968).

²At the same time, I do not exclude the possibility that in his mind Paul had the form of encomium seen in Greek literature. For the study on the parallel between 1 Cor 13 and the encomium, see James G. Sigountos, "The Genre of 1 Corinthians 13," *NTS* 40 (1994): 246-60. However, I judge that even if Paul knew the form and used it, its influence upon Paul's thinking and composition was weaker than that of biblical wisdom literature. See the comments about the criterion *Is it likely that he considered the source authoritative?*

³See the section of Wis 9:6 in 1 Cor 13:1-3 in chapter 5.

suggestion is quite convincing. He proposes “character formation as the central framework and goal of biblical wisdom.”¹ Brown’s understanding of the wisdom literature seems similar to Paul’s reading of it, since in composing 1 Cor 13 the apostle was doing the same task having the literature in mind. Hays points out: “By describing the qualities of love, Paul is seeking to promote the *character formation* of the members of the Corinthian community.”² I suggest that, like Brown, Paul understood that one of the central themes of the wisdom literature, if not *the* center, was the formation of the highest character, ἀγάπη.

This concludes the thematic and theological analyses of Paul’s use of the wisdom literature. In the next chapter, the conclusions are presented.

¹W. P. Brown, *Character in Crisis: A Fresh Approach to the Wisdom Literature of the Old Testament* (Grand Rapids: Eerdmans, 1996), 4. Crenshaw accepts this point, when in his *OT Wisdom*, revised ed., he adds the statement, “The goal of all wisdom was the formation of character,” which was not in the first edition of the book (3). Highly estimating Brown’s work, in the second edition of *The Tree of Life*, Murphy writes: “By far the most perceptive study of biblical wisdom is the work of William P. Brown. . . . Brown’s work has set the path for a more trustworthy and profitable analysis of biblical ethics” (200). Now the third edition of *The Tree of Life* is available, in which Murphy adds a helpful “Millennium Supplement” to the texts of the previous edition.

²Hays, *First Corinthians*, 221-22; emphasis original.

CHAPTER VIII

CONCLUSIONS

Paul's Use of Canonical and Noncanonical Wisdom Literature

The present study found numerous common features between Paul's use of canonical and noncanonical wisdom literature, which strongly suggest that Paul did not have any bias toward canonical or against noncanonical wisdom literature. I conclude that Paul considered both canonical and noncanonical wisdom literature as authoritative and inspired.¹ Whether, in accepting the noncanonical wisdom literature as "authoritative and inspired," Paul considered them "scripture" is difficult to state with precision because the definition of "scripture" has gone through numerous changes since the time of Paul. A detailed discussion into this matter lies beyond the scope of this study. What is clear, however, is that this study has emerged with evidence that, in the main, supports the conclusions reached by Sundberg and his school.²

¹Not only Paul but also many Christians in the first century used Sirach and the Wisdom of Solomon in their writings. Lee Martin McDonald and Stanley E. Porter, *Early Christianity and Its Sacred Literature* (Peabody: Hendrickson, 2000), 57.

²For their conclusions, see pp. 11-13. A different understanding of canon in Paul's time can be found in the following statement by James Charlesworth. He maintains that in the Second Temple period distinction existed between "scripture (=the canon), inspired writings, and authoritative documents." And he further notes that, "for the Essenes of Jesus' time, 1 Enoch may well have been not 'scripture' but an 'inspired writing' that contained revelation"; J. H. Charlesworth, "The Dead Sea Scrolls and the

Paul and Wisdom Literature

This study detected eighteen most likely or probable cases of Paul's use of the wisdom books and seven significant parallels between the apostle's texts and the wisdom-book passages.¹ It should be noted that most likely or probable cases are the ones in which *the evidence is enough to indicate* that Paul used the passages. This does *not* mean that his use of the literature is limited to those cases. Rather, the existence of the most likely or probable cases increases the probability of other cases in which the evidence itself was not enough to demonstrate Paul's use of the passages.² Furthermore, the result of this study recommends that readers of the Pauline letters be open to the possibility that the apostle had OT passages in mind, an observation no NT commentator has suggested.³

Historical Jesus," in *Jesus and the Dead Sea Scrolls* (New York: Doubleday, 1992), 47, n. 68.

¹I found that four places (Rom 1-2; 13:1-7; 1 Cor 2:9; 12:31b-13:13) are the passages which several scholars have considered as "interpolations" in the Pauline letters. Does this indicate that when Paul used the wisdom literature, his composition tended to be *unusual*, or that he used the literature when his argument was *unusual* for him? William O. Walker asserts that Rom 1:18-2:29; 1 Cor 2:6-16; 11:3-16; 12:31b-14:1a; and 14:34-35 are non-Pauline interpolations. Moreover, he regards Rom 13:1-7; 16:25-27; 1 Cor 6:14-7:1; 10:1-22; and 1 Thess 2:13-16 as "likely interpolations," and maintains that "there are likely to be more—perhaps many more—non-Pauline interpolations in the letters generally regarded as authentically Pauline." Walker, 236.

²See the comments about the criterion, *Are there several significant parallels between the author's works and the potential source?* in chapter 2.

³In fact, it is almost impossible to prove that Paul did not have a certain OT passage in his mind. As Cedric H. Whitman points out: "The human mind is a strange organ, and one which perceives many things without conscious or articulate knowledge of them, and responds to them with emotions necessarily and appropriately vague." *Homer and the Heroic Tradition* (Cambridge: Harvard University Press, 1958), 256.

Paul's use of the wisdom literature shows his enormous knowledge of and respect for the literature. When the apostle had some pastoral or theological themes in mind, he recalled the wisdom-book passages which included the same or similar topic and vocabulary, and used them in his letters. Paul's knowledge of the literature was never fragmentary, but linear. Paul often used the wisdom literature when he summarized or concluded his arguments. In several cases, the significance of the use in the Pauline context is weighty. Several cases in which Paul used the books in composing "I" passages indicate that the literature was deeply internalized in his mind. Moreover, Paul's themes in his use of the wisdom literature were diverse: God's judgment, man's sin, God's absolute authority and mercy in His plan of salvation, Wisdom of God and wisdom of man, Paul's suffering and weakness, the present groaning and the future glorious redemption, the Christian way of life, christology, and Church discipline. In addition, Paul's intensive use of the wisdom literature in the *love passages* suggests that the apostle understood and defined ἀγάπη through σοφία described in the literature. Thus, the present study demonstrated that despite few direct uses of the wisdom books, this body of literature deeply influenced Paul's thoughts and composition.

Then, the possibility of categorizing Paul's use of the wisdom literature is discussed. In chapter 2, I declined to use the common terms used to express the relationship between the author and the source. Now when I have completed the investigation, I am allowed to categorize his use of the literature.

It is possible to suggest some categories; for example, (1) cases with an explicit introductory formula, (2) cases in which Paul followed the wording of the

wisdom-book passage, (3) cases in which Paul did not follow the wording of the OT passage,¹ (4) cases in which Paul used an image or motif contained in the wisdom-book passage, and (5) cases in which Paul used only a keyword of the OT passage.

However, the present study demonstrated that the significance of Paul's use of the wisdom literature does not have a mutual relationship with these categories.

Without an explicit introductory formula, some cases show great significance (e.g., Job 41:3 in Rom 11:35; and Prov 22:8 in 2 Cor 9:6-7).² Without having the similar wording, some wisdom-book passages are quite significant in Paul's argument (e.g., Eccl 12:13-14 in 2 Cor 5:10-11). Sharing only one word, some wisdom-book texts have significance in Paul's passages (e.g., Eccl 1:2 and other texts of the book in Rom 8:20-21; Wis 9:15 in 2 Cor 5:1-4). Sharing the same image, which cannot be found elsewhere, Wis 15:7 in Rom 9:21 shows little significance.

If interpreters use the above categories to describe Paul's use of the Scripture, they need to remember that these categories do not indicate the significance of each case. Otherwise, the categories mislead the interpretation of Paul's letters.

If there is any category which is certainly beneficial for the interpretation of Paul's letters, the following two can be proposed: *Significant* cases, which have importance in the Pauline context, and which are, therefore, helpful to understand the

¹Again, how does one draw a clear line between (2) and (3)?

²Regarding this point, Prov 22:8 in 2 Cor 9:6-7 is especially significant. Without an explicit introductory formula Paul's use of the OT passage seems to have summarized his points better than his use of Ps 112:9 in 2 Cor 9:9 with the formula, although Ps 112:9 had another significance in his argument; see the section of Prov 22:8 in 2 Cor 9:6-7 in chapter 4.

apostle's meanings; and *insignificant* cases, which do not have weight in the Pauline context.

Paul and Wisdom

Paul connected wisdom with Christ (Rom 10:6-7; 1 Cor 1-3). Whereas Paul downplayed wisdom in 1 Cor 1-3 when such wisdom was devoid of the cross, the apostle elevated wisdom when he preached Christ crucified as the Wisdom of God (1 Cor 1:24, 30; 2:6-9). While his opponents were proud of their wisdom, Paul emphasized love which "is not boastful or arrogant" (1 Cor 13:4). This understanding of wisdom came from Paul's knowledge of the Jesus Traditions and his encounter with the resurrected Jesus, who had emptied Himself and died for all on Calvary.

APPENDIX

CRITERIA FOR IDENTIFYING AND INVESTIGATING ANCIENT AUTHORS'

USE OF SOURCES (NOT USED IN THE PRESENT STUDY)

The purpose of this appendix is to explain criteria which can be used to identify and investigate ancient authors' use of sources, but which are not explicitly used in the present study.

Investigation of the Author's Familiarity with and Assessment of the Source

When the author's use of another source is questioned, his familiarity with the source should be examined first. George Salmon notes that

It must be observed that though it is always to a certain extent precarious to infer literary obligation from mere similarities of expressions; yet if we have independent knowledge that one writer was acquainted with the works of another, then we are justified in pronouncing it to be less probable that both independently should chance to hit on the same ideas or forms of expressions than that the earlier writer should have suggested them to the latter.¹

This statement is correct, unless either of the following two conditions can be applied to the case: (1) The same or similar idea is a general truth; or (2) it is likely that the two

¹George Salmon, "General Introduction," *The Holy Bible According to the Authorized Version (A.D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation: Apocrypha*, ed. Henry Wace (London: J. Murray, 1888), I, xli.

authors shared the common source or tradition to think of the similar idea.

Chronologically, Is It Likely That the Author Knew the Source?

Regarding the probability of the author's familiarity with the source, this criterion must be taken into consideration first among other criteria. Even if the similarity between the author's book and the assumed source is extremely strong, one cannot assert that the author used the source if it was chronologically impossible. Stephen Neill emphasizes the importance of chronology:

Who borrowed from whom? In which direction was the current of influence flowing? It is by no means always easy to determine; but this very fact lends increased importance to the dating of our evidence, in so far as this is possible, and demands of us great caution in the use of evidence to which no date can be ascribed with any degree of certainty. Otherwise we are liable to go seriously wrong.¹

Most parallel hunters have taken this criterion into consideration, although arriving at times to opposite conclusions.²

¹Neill and Wright, 182.

²For example, pointing out the similarity between Romans and 4 Ezra, Robert A. Bartels concludes that "literary dependence of Ezra upon Paul is no question here" because "he [Paul] wrote earlier than Ezra." "Law and Sin in Fourth Esdras and Saint Paul," *The Lutheran Quarterly* 1 (1949): 329, 325. Regarding the writing of 4 Ezra, he adopts G. H. Box's dating, A.D. 100. Ibid., 319; *The Apocalypse of Ezra (II Esdras III-XIV) Translated from the Syriac Text, with Brief Annotations*, Translations of Early Documents Series 1, Palestinian Jewish Texts (Pre-rabbinic) (London: Society for Promoting Christian Knowledge, 1917), 17, n. 3. However, on the contrary, the table, "Loci citati vel allegati," in *Novum Testamentum Graece*, includes nine cases that show *Paul's dependence upon Ezra*. The cases are Rom 1:21 (4 Ezra 8:60); 5:12 (3:21s, 26); 5:16 (7:118s); 7:12 (9:37); 7:23 (7:72); 8:19 (7:11, 75); 8:22 (10:9); 10:6 (4:8); 11:25 (4:35s). *Novum Testamentum Graece*, 27th ed., 800.

Regarding "Loci citati vel allegati," *Novum Testamentum Graece* says, "the appendix lists quotations from and allusions to the Old Testament, the Apocrypha, and

Regarding the way of fixing the latest date by which a work could have been written, Neill points out: "If a document is quoted in another document, of which the date is previously known, it is unshakeably certain that the first antedates the second."¹ Neill's suggestion is right, if the document is really *used*. However, when the dates of the book and of the assumed source are close, investigators must be careful to determine the direction of borrowing by considering the evidence.

The studies of NT textual criticism have suggested some clues that may indicate "[a] variant's fitness to account for the origin, development, or presence of all other readings," such as length of readings (the shorter or shortest is preferred to be original) and hardness of readings (the harder or hardest is preferred to be original).² Moreover, the studies of the Synoptic problems have provided several points that suggest the priority of Mark, such as the more unpolished grammar, the brevity, and the more primitive theology of Mark.³ The studies of the relationship between Jude and 2 Pet have also discussed the similar argument for the priority of Jude.⁴ In addition, in his study of

non-Christian Greek writers" (83*). According to this explanation, *Novum Testamentum Graece* clearly means "Paul used 4 Ezra." On the contrary, *The Greek New Testament*, 4th ed., names the similar list as "Index of Allusions and Verbal Parallels" (891). For *The Greek New Testament*, the passages on the list do not always indicate the author's *use* of the source.

¹Neill and Wright, 42.

²Epp, 163.

³Stein, "Priority of Mark," 45-88.

⁴Guthrie, *New Testament Introduction*, 916-25; Bauckham, *Jude, 2 Peter*, 141-43; and Mayor, *Jude and Second Epistle of St. Peter*, i-xxv.

Aristobulus, Carl R. Holladay refers to how the parallels are located as a possible indication of the priority of one work. He notes “that the references found relatively close together in Aristobulus are scattered throughout *Epistle of Aristeas*, and this suggests the latter’s dependence on the former rather than vice versa.”¹

Although these clues may suggest one direction of borrowing, the possibility of the opposite direction cannot be easily excluded. Investigators should try to determine which direction is more strongly suggested according to the whole data.

*Geographically, Is It Likely That the
Source in Question Was Circulated
in the Area of the Author’s
Mission When He Wrote
His Book?*

Even if it is chronologically possible for the author to know the source, one cannot assert his familiarity with it if it is geographically impossible. For example, it is known that Shinran (1173-1262), the founder of *Johdoshin-syuh* (a sect of Japanese Buddhism), taught the doctrine *Tariki Hongan*, which is extremely similar to Paul’s *Justification by Faith*.² It seems that the only difference is the Person whom people should believe in. While for Paul it is Jesus Christ, for Shinran it is Buddha.

It was in 1549 that Francis Xavier came to Japan as the first Christian missionary; therefore, it seems impossible chronologically that Shinran was influenced by

¹Holladay, 3:65.

²Masao Uenuma, “Justification by Faith: Its Relevance in a Buddhist Context,” in *Right with God: Justification in the Bible and the World*, ed. D. A. Carson (Grand Rapids: Baker, 1992), 243-55.

Paul. Nevertheless, some scholars, including Karl Barth, have speculated some Christian influence on Buddhism through the Nestorian mission.¹ Although this is possible, in my judgment it is unlikely, for the reason that if the Christian idea came through the Nestorian mission, which evangelized in China, the similar idea of *Justification by Faith* should have been found also in that country. Yet, there is no evidence that shows this. Why is the idea found only in Japan, but not in other areas in Asia? If the similar idea is found in China or other Asian areas, and if the root of the transmission can be demonstrated, one can then argue for Christian influence on Japanese Buddhism.

When the Author's Educational Background Is Considered, Is It Likely That the Author Knew the Source?

When the author's educational background is considered, it is possible to infer the author's library with which he might have been familiar. For example, from the fact that Paul was a Pharisee before he was converted, one can presume that he was familiar with the library read by Pharisees. If it is likely that the source in question was included in the library, it is safe to conclude that he knew and read it.

Is It Likely That He Considered the Source Authoritative?

Although the author might have had many sources for his writing, each source might not have had the same authority for him. One source might have been more authoritative than another.

¹Karl Barth, *Church Dogmatics*, 1/2 (New York: Charles Scribner's Sons, 1956), 340; Uenuma, 245.

This criterion sets a priority in the study of the author's use of sources. For example, in terms of the study on Pauline letters, since the Old Testament and the Jesus Tradition were the most authoritative among Paul's sources,¹ the exploration of the relationship between his letters and these two sources seems more fruitful than the study of the parallels between his writings and other possible sources, like Greco-Roman philosophies and religions.

If an idea used in the author's work is found in plural sources, this criterion suggests that the most authoritative source for him was the most influential in his writings, although it does not deny his use of other sources and the necessity of the examination of the possibility.

*How Much Knowledge of the Source
Did He Likely Have?*

Even if the author likely considered the source authoritative, this does not always mean that he had much knowledge of it. Investigators should examine how the source was treated or studied under the education which the author received.

On the other hand, the author's knowledge of the source does not always show that it was authoritative for him or that he thoroughly studied it. For example, Paul's quotation, "we too are his offspring," from Aratus's *Phaenomena* in Acts 17:28

¹See Dunn, *Theology of Paul*, 15-19, 185-95; W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*, 4th ed., reprinted (Mifflintown: Sigler Press, 1970), xlv, 146; see also, idem, "The Moral Teaching of the Early Church," in *The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring*, ed. James M. Efird (Durham: Duke University Press, 1972), 325-29.

“does not of itself necessarily indicate any extensive knowledge of Greek literature,” since at that time “everyone would know Aratus’ poem, and this particular idea was a Stoic commonplace.”¹

*Considering the Historical Context, Is It Likely
That the Author Used the Source?*

This criterion is different from another one, *When the author’s educational background is considered, is it likely that the author knew the source?* While the background considered in the criterion is the circumstance of the *education* that he received, the concern here is the circumstance of his *writing*.

For example, when a particular New Testament author is examined, one may be able to know some of the author’s characteristics by investigating those of other New Testament authors. When the other authors used the source in question, it is possible to infer that the author in question did also.²

Nevertheless, even if the other authors did not use the source, that fact does not necessarily mean that the author being studied could not have used it either. This criterion, therefore, should be used only with positive comparisons to add evidence toward the use of the source, not to negate a potential use of the source.

¹Everett Ferguson, *Backgrounds of Early Christianity*, 2d ed. (Grand Rapids: Eerdmans, 1993), 335.

²For example, before examining Paul’s use of the Jesus Tradition in Romans, Thompson surveyed non-Pauline usage of the Jesus Tradition (37-63). He writes: “If other early Christian writers only rarely cite the teachings and example of Jesus, we should not expect to see something radically different in Paul” (37).

Investigation of the General Tendency of
the Author's Use of Sources
in the Work

*Into What Kind of Genre Is the Author's
Work Classified?*

Douglas J. Moo points out that the author's citation procedure "is related to the genre in which the author perceives himself to be writing."¹ He introduces Daniel Patte's study of early Jewish hermeneutics, which points out that "those with an apologetic or polemical orientation (e.g., CD) contain more explicit references, while those directed toward the community, where the fundamental assertions of the sect would already be accepted (e.g., 1QS, 1QH), are characterized by the indirect anthological style."² Moo explains this correlation between the literary genre and the citation procedure in the following way:

Those observations are grounded in the logic of the situation: if one grants that any conscious use of Scripture is intended to have communicative effect, then the writer will have to keep in mind his intended audience and introduce the degree of explicitness required. For the outsider, an explicit quotation, perhaps with introductory formula will be necessary, while a single "trigger" word may suffice for the faithful.³

¹Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond Press, 1983), 24.

²Ibid. For Moo, "anthological style utilizes Scriptural words and phrases without introduction and without disrupting the flow of the narrative." Ibid., 20. He also calls it an "allusion." Ibid. See also Daniel Patte, *Early Jewish Hermeneutics in Palestine*, Society of Biblical Literature Dissertation Series, 22 (Missoula, Mont.: Scholars Press, 1975), 237-79.

Stanley also points out: "In general it seems that the more argumentative and/or apologetic the writing, the more likely the author will trade on the authority of outside sources." *Paul and Language*, 339.

³Moo, 24.

Furthermore, Moo points out another phenomenon: "In certain genres, most notably the historical, . . . very little direct or indirect use of Scripture occurs."¹ In addition, the direct use of Scripture with explicit citation formulae is in general missing in apocalyptic literature, like the book of Revelation.

Regarding the relationship between the literary genre and the citation procedure, it seems that the phenomena or assumptions explained above may not be always consistent in every case. Sometimes, there may be opposite phenomena.

Nevertheless, before investigating the ancient author's use of sources in each passage, it would be helpful to know the possible general tendency in the book by discerning: (1) The author's and his original audience's familiarity with the sources; (2) the way of composing and receiving the work; (3) the literary genre of the work; (4) the relationship between the author and his recipients; and (5) the frequency of direct use of the sources in the work.²

¹Ibid.

²Regarding the direct use of Scripture in the NT, Ellis points out: "Formulas of quotation, which generally employ verbs of 'saying' or 'writing,' correspond to those found in other Jewish writings, e.g. the Old Testament, the Qumran scrolls, Philo and the rabbis." "How the New Testament Uses the Old," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Exeter: Paternoster, 1977), 199.

However, P. R. Choi asserts: "The New Testament practice of quoting Scripture has no exact parallel in the Second Temple period, except perhaps in some of the Dead Sea Scrolls of the Qumran community, but even here the parallel is less than exact." "Abraham Our Father: Paul's Voice in the Covenantal Debate of the Second Temple Period" (Ph.D. dissertation, Fuller Theological Seminary, 1997), 192. Choi guesses that this innovation was due to "the significantly lower level of Scriptural familiarity among the early recruits of Gentile Christianity." Ibid.

Investigation of the Text(s) in Question

*What Is the Literary Genre of the Book
and the Passage(s) in Question?*

As discussed above, there is correlation between the book's genre and the citation procedure in it. At the same time, however, in a certain document there can be a mixture of plural genres.¹ Therefore, it is necessary to examine the genre of the passage(s).

If the words that are not shared are synonyms,
is it likely that the author chose the
vocabulary when he translated the
words from another language?

When the same source exists in a different language, the author might have translated the word in his own way that is different from that of the source in the author's language. As Thompson points out, in this case, the word(s) in the original language should be explained.²

¹Moo, 9.

²Thompson, 32.

Is it likely that the verbal difference came from the variant readings of the original text?¹

Investigators should determine whether the difference between the author's passage and the source text comes from his adaptation or from variant readings of the source text.

Is there any unusual usage of words for the author in the passage(s)?²

For example, when the author's typical vocabulary is absent in the passage(s) or around there, one may presume his use of another source. However, regarding the usage of words, investigators must examine the following questions: (1) Is there any reasonable explanation of why the author should have used his typical words there? (2) is it more likely that he changed the usage of words according to a different subject matter?³

¹James Barr comments on Ellis's landmark study, *Paul's Use of the Old Testament*, in terms of this criterion, saying that "at Isa 45:23, MT חשבע, Ellis registered LXX ὁμείται and Rom 14:11 ἐξομολογήσεται, which is a substantial difference. But the ὁμείται is a Hexaplar or Lucianic revision and Rahlfs is surely right in printing ἐξομολογήσεται as the old LXX text. As far as this verb goes, then, Paul's citation was identical with the LXX. Similar examples occur a number of times, and especially in the quotations from Isaiah. "Paul and the LXX," *Journal of Theological Studies* 45 (1994): 597.

Nevertheless, although Barr's comment is valuable for understanding Paul's *Vorlage*, the following explanation in the beginning of Ellis's book should be taken into account: "The present study is *not primarily textual*, . . . but rather *seeks the rationale* underlying the Pauline usage both in its textual manifestation and in its theological application." *Paul's Use of the Old Testament*, 1; emphasis supplied.

²Thompson, 31; Gloer, 125.

³This consideration is given by Donald Guthrie for pointing out that the absence of Paul's typical vocabulary from the Pastorals cannot prove that Paul did not write the letters. *New Testament Introduction*, 635; idem, *The Pastoral Epistles: An*

Moreover, if it is likely that the author used a secretary, one has to consider the possibility of the influence of the secretary's editing. In addition, the fact that in most cases extant writings of a certain ancient author are not all his works should be considered; it is possible that the *unusual* words might have been used in the lost writings. Considering these possibilities, therefore, one cannot easily determine the author's use of sources only from an *unusual* usage of words.

Does a significant word(s) in the author's book correspond in meaning to the same word(s) in the source, in contrast to the usual meaning of the word(s) elsewhere in the author's book or other books by the author?¹

Even if the word is not rare in the author's books, when the *meaning* of the word is rare for him and the meaning corresponds with the meaning of the word in another source that was likely known to him, this may suggest a connection.

Nevertheless, investigators must consider whether any author can use every word in exactly the same meaning.² Like the previous criterion, when an ancient author all whose works are not extant is investigated, one must be careful to draw a conclusion that, for

Introduction and Commentary (Grand Rapids: Eerdmans, 1957), 219, 222.

¹Thompson, 32. This criterion, the previous one (untypical vocabulary), and the one of style and form are used as strong proofs which show that a primitive Christian hymn is included in Col 1:15-20. Gloer, 125; Eduard Lohse, *Colossians and Philemon*, Hermeneia (Philadelphia: Fortress, 1971), 42.

²Guthrie, *Pastoral Epistles*, 223.

this author, this is an *unusual* meaning for the word. The influence of a secretary's editing also should be considered.

Investigation of Ideas and Argumentation of the Text

Is there any unusual combination of ideas?

For example, Thompson points out that while there are parallels of *moving mountains* as an expression for doing the impossible, there is no parallel of *faith to move mountains*.¹

Is there a common or similar significance of the idea?

The two works in question may share not only a similar idea but also the significance or value which both authors added to it. For example, Thomson points out a similar application of the idea or teaching to the community.²

Is the text followed by an interpretive gloss?³

Dietrich Alex Koch points out situations in which "through a subsequent interpreting argument, the author makes clear that he now turns from the quotation to the interpretation"⁴ (e.g., 1 Cor 15:27 and 2 Cor 3:16). This is one of the clearest indicators that show the author's use of sources.

¹Thompson, 32.

²Ibid.

³Koch, 13; Stanley, *Paul and Language*, 4, 37.

⁴Koch, 13.

Is it likely that the author read and rewrote the story of the source allegorically?

Ancient authors sometimes read and understood stories in authoritative sources allegorically. This kind of reading of Scripture by Philo and Paul's allegorical interpretation of the story about two wives and two sons of Abraham in Gal 4:21-5:1 are well known.

While in the letter to the Galatians readers can easily recognize that the OT story was in Paul's mind, there may be other occasions where he rewrote a certain story allegorically but more implicitly in his argument. One example is "the semi-allegorical reading of Genesis 2-3 in Rom 7:7-11."¹ Although at first glance the identification of the narrative of Adam and Eve is not evident, James D. G. Dunn observes that in this reading,

the command not to eat of the tree of the knowledge of good and evil (Gen. 2.17) is read as a particular expression of the commandment, "You shall not covet." The serpent is identified as the representation of "sin." And the "I" is an existential self-identification with Adam, *adam*, "Everyman," humankind (cf. 2 *Baruch* 54.19).²

The characteristic of this use of the source is that the main characters and objects in the source texts (Adam, Eve, the serpent, and the tree of the knowledge of good and evil) are

¹Dunn, *Theology of Paul*, 99.

²Ibid.; see also his *Romans 1-8*, WBC 38A (Dallas: Word Books, 1988), 376-85; F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 194-95, 331; and Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 144-45. Ridderbos writes that "with obvious allusions to the first fall into sin it [the depiction of Rom 7:7-13] says how sin takes possession of man *not in spite of*, but just *by means of* the law and that therefore victory over the dominion of sin can be granted, not by the strength of the 'thou shalt' of the law, but only under the operation of grace, i.e., of the Spirit (Rom 6:12-7:6)." Ibid., 145; emphasis original.

not explicitly mentioned, although two concepts of “deception” and “death” are shared between Paul’s passages and Gen 2-3.

This is one of the examples in which ancient authors sometimes barely adhered to the wording of the source texts, and rewrote them in a creative way. In the case above, the reason for omission of the words is that for Paul the historical Adam, Eve, and other characters are not significant in these passages, but the principle or meaning of their story is what he found important, and that Paul tried to apply the principle to the community which he addressed. As Hays maintains: “The message was suspended in time and text, awaiting the activating spark created by contact between the story and the church.”¹ Considering this creative way of reading and using authoritative works by ancient writers like Paul, it is crucial for modern readers to detect the story in the source that does not share vocabulary but is underlying the author’s argument.

Is the Reading that Considers the Use of the Source Relevant to the Contemporary Community?

So far the investigation about the historical conditions of the author and his recipient have been discussed. Now one more aspect regarding the effectiveness of the author’s use of sources should be mentioned: The significance of the *reading itself* that considers the use of the source. Apart from the historical inquiry, one can examine the effectiveness of the use of the source in the author’s argument. Moreover, investigators can ask whether the reading that takes the use of the source into account is relevant to

¹Hays, *Echoes of Scripture*, 116-17.

their community. For Hays, this criterion is the most important one, when he maintains:

This criterion is difficult to articulate precisely without falling into the affective fallacy, but it is finally the most important test: it is in fact another way of asking whether the proposed reading offers a good account of the experience of a contemporary community of competent readers. . . . The final test of the present study of Paul will come only in the reading, and the case is necessarily cumulative.¹

There are three reasons why this criterion is significant. First, although historical investigation about the author and his recipient should be done and prevent modern people's readings from "going beyond the scope of" the author's contribution,² it must be admitted that the examination about the writer's intention is often difficult and does not go beyond speculation.³ Considering this, I judge that any other criterion apart from the historical investigation can be helpful.

Second, it can be assumed that the author must not have used the source if it did not work at all. Particularly when investigators examine the works of Paul, who was "a powerful persuader,"⁴ the investigation of his argument's effectiveness is beneficial. Although it is likely that Paul was not happy to be called a *rhetor* because of some of his statements (e.g., 1 Cor 1:17, 2:4, 13),⁵ Stephen M. Pogoloff maintains: "Paul's rhetoric is

¹Ibid., 31-32.

²Ibid., 24.

³Ibid., 33.

⁴O'Mahony, 27.

⁵1 Cor 1:17: "For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power"; 2:4, 13: "My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, . . . And we speak of these

at least as artful in the very sections in which he 'rejects' rhetoric as elsewhere. . . . Paul rejects not rhetoric, but the cultural values wedded to it."¹ Paul's letters can be called a literary masterpiece; he is competent to receive the analysis of modern literary criticism. Even if the literary analysis demonstrates that the use of the source does not perform well, this does not necessarily deny the writer's use. And on the contrary, even if the literary investigation concludes that the use of the source works effectively, this cannot prove the author's use. Nevertheless, an affirmative answer to the literary inquiry can be a clue for the use by the author.

A third point of significance for the criterion, *the relevance of the reading*, can be explained by the usage of Scripture in church history. Regarding the criteria that were used to fix the extent of the Christian biblical canon, Lee M. McDonald points out:

Ultimately, it appears that the writings that were believed to have best conveyed the earliest Christian proclamation and that also *best met the growing needs of local churches* in the third and fourth centuries were the writings they selected for their sacred scriptures. Conversely, it appears that the literature deemed no longer *relevant to the church's needs*, even though it may have been considered relevant at an earlier time, was simply eliminated from consideration. . . . Usage in this sense, as well as in the sense of widespread use in the larger churches of the third through the fifth centuries, is probably the primary key to understanding the preservation and canonization of the books that make up our current NT.²

things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual."

¹Stephen M. Pogoloff, *Logos and Sophia: The Rhetorical Situation of 1 Corinthians*, SBLDS 134 (Atlanta: Scholars Press, 1992), 121.

²McDonald, 248-49; emphasis supplied. See also, idem, "The Integrity of the Biblical Canon in Light of Its Historical Development," *Bulletin for Biblical Research* 6 (1996): 127-28.

Even after the delimitation of the canon was determined,¹ the communities of the Christian faith have been using their canonical books as the sources that could meet their various kinds of needs. Although the ways of interpretation might have been different among the communities, the writings of Paul have been relevant to them.² That “the writings of Paul have been relevant to them” means that their *readings* of Pauline texts were relevant to them, despite their possibly incorrect understandings of Paul’s intention. When there are several ways of reading of the apostle’s passage, one can investigate which reading is relevant to our community.

Having noted these points of significance of the criterion, *the relevance of the reading*, however, I have to say that this criterion is not primary in the present study, unlike in Hays’s study. Hays explicates that “the warrants brought into play in that process of persuasion are both literary and historical. The primary mode of reflection in

¹However, regarding the delimitation, there is no consensus among the several streams of the Christian faith. See several issues on the extent of the biblical canon in *The Apocrypha in Ecumenical Perspective: The Place of the Late Writings of the Old Testament among the Biblical Writings and Their Significance in the Eastern and Western Church Traditions*, ed. Siegfried Meurer, trans. Paul Ellingworth, UBS Monograph Series 6 (Reading, UK; New York: United Bible Societies, 1991).

²James L. Kugel points out “four fundamental assumptions about Scripture that characterize all ancient biblical interpretation”: (1) “The Bible is a fundamentally cryptic document”; (2) “Scripture constitutes one great Book of Instruction, and as such is a fundamentally *relevant* text”; (3) “Scripture is perfect and perfectly harmonious”; and (4) “all of Scripture is somehow divinely sanctioned, of divine provenance, or divinely inspired.” *Traditions of the Bible: A Guide to the Bible as It Was at the Start of the Common Era* (Cambridge; London: Harvard University Press, 1998), 14-19; emphasis original. It is likely that the early church inherited these assumptions, even after they started to include Paul’s letters in their Scripture.

this study is literary, but historical knowledge both informs and constrains my readings.”¹

I admit that the historical investigation about the author’s intention cannot go beyond speculation. I also admit that “texts can generate readings that transcend both the conscious intention of the author and all the hermeneutical strictures that we promulgate.”² Furthermore, I accept that “intertextual canonical reading” is possible and should be encouraged.³ In that reading, one can find many parallels that may be significant for understanding “the divine superintendence and authorship of Scripture as a whole.”⁴ Nevertheless, I limit the present study to the investigation of the OT passages of which *Paul was aware* in his writing. Even when I apply the modern literary theory to Paul’s passages, my purpose is to retrieve his intention, not judging his works as an art. In short, “the primary mode of reflection” in this study is historical, but not literary, if I define *literary* investigation as rhetorical examination of texts apart from the historical inquiry.

¹Hays, 28.

²Ibid., 33.

³Ibid., 188.

⁴J. Paulien, “Dreading the Whirlwind: Intertextuality and the Use of the Old Testament in Revelation,” *AUSS* 39 (Spring 2001): 20.

Investigation of the Author's Use of the Source in Other Places

Does the Author Use the Source in Other Place(s) With an Explicit Citation Formula?

For example, there are some cases in which Paul cited a passage of the Old Testament with an explicit citation formula in one place of his epistle, while he seems to have used the same passage without it in another place.¹ In cases like these, when a passage from a source is used with an explicit citation formula in another place by the same author, one can readily judge that the passage indeed comes from that source. However, this judgment remains dependent on a strong correlation of the wording between the passage and the potential source text.

Investigation of Other Ancient Authors' Witnesses

There are some cases where the ancient writer's use of the source was referred to by other ancient authors. Although their voices may not be reliable, they might have possessed some traditions which modern people cannot access. One cannot always deal with each ancient author's witness in the same way. The trustworthiness of the testimony depends on the trustworthiness of the ancient author, although even a trustworthy writer might have had wrong information. Sometimes their witnesses

¹Joseph A. Fitzmyer points out two cases: 2 Cor 10:17 (1 Cor 1:31) and Gal 3:11 (Rom 1:17). "The Use of Explicit Old Testament Quotations in the Qumran Literature and in the New Testament," *NTS* 7 (1961): 304. The passages in parentheses are the ones in which Paul used an explicit citation formula.

contradict each other. As Charlesworth points out, “we must ask which of these is trustworthy.”¹

It would be helpful just to mention the whole list of suggested criteria for identifying and investigating ancient authors’ use of sources:

1. Investigation of the author’s familiarity with and assessment of the source:
 - a. Chronologically, is it likely that the author knew the source?
 - b. When the author’s educational background is considered, is it likely that he knew the source?
 - c. Is it likely that he considered the source authoritative?
 - d. How much knowledge of the source did he likely have?
 - e. Geographically, is it likely that the source in question was circulated in the area of the author’s mission when he wrote his book?
 - f. Considering the historical context of writing, is it likely that the author used the source?
2. Investigation of other ancient authors’ witnesses
3. Investigation of the general tendency of the author’s use of sources:
 - a. How did the author compose the work, and how was the author’s work received by his original recipient?
 - b. What is the genre of the author’s work?
 - c. What kind of relationship did the author and the original recipients have?

¹Charlesworth, 76. See his prudent judgment about the source of Jude 9 (75-77).

d. How often did the author use explicit citation formulae in the book?

4. Investigation of the text(s) in question:

a. What is the genre of the passage?

b. Investigation of verbal elements of the text:

- (1) Is there an explicit citation formula in the text?
- (2) How many significant words are used in common?
- (3) Is the statement a general truth?
- (4) Is there any key word or phrase that reminded of the source text(s)?
- (5) What is the verbal difference between the author's passage(s) and the assumed source text(s)?
- (6) Are the words not shared synonyms?
- (7) If some words are synonyms, is it likely that the author chose the vocabulary when he translated the words from another language?
- (8) If some words are synonyms or different, or if some words are lacking in either book or the word order is different, is it likely that the difference came from the variant readings of the original text?
- (9) Is there any rare word that may show a connection with another source?
- (10) Is there any shared unique combination of words?
- (11) Is there any unusual usage of words for the author in the passage(s)?
- (12) Does a significant word(s) in the author's book correspond in meaning to the same word(s) in the source, in contrast to the usual

meaning of the word(s) elsewhere in the author's book or other books by the author?

(13) Is it likely that the verbal difference(s) between the author's text(s) and the source text(s) is his adaptation? If so, what is the purpose and significance of it?

c. Investigation of the similarity regarding form (the structure or the number of words)

d. Investigation of ideas and argumentation of the text:

(1) Is the idea similar or different?

(2) What is the relationship between the author's context and the potential source's context?

(3) Is there any rare idea that may show a connection?

(4) Is there any unusual combination of ideas?

(5) Is there a common or similar significance of the idea?

(6) Is the line of argumentation (the sequence of thoughts) similar or different?

(7) Is there a structural parallel?

e. Investigation of the text's relation to the surroundings:

(1) Is there interruption of flow of context?

(2) In the immediate context, is there any expression which may indicate the author's use of another source?

(3) In the immediate context, is there any word related to the potential

source?

- (4) Is there any change of grammar or syntax that may indicate the author's use of another source?
- (5) Is there any change of style that may indicate the author's use of another source?
- (6) Is the text followed by an interpretive gloss?
- (7) Did the author read and rewrite the passages of the source allegorically in his argument?

f. Investigation of the effectiveness and relevance of the use of the source:

- (1) Did the original recipients know the source in question?
- (2) Did the author know or presuppose that his audience was familiar with the source?
- (3) Was there any reason that the use of the source was especially relevant to the original recipients?
- (4) Was there any reason that the author needed the source in his argument?
- (5) Does the use of the source function well in the author's argument?
- (6) Is the reading that considers the use of the source relevant to the contemporary community?

5. Investigation of the author's use of the source in other places:

- a. Did the author use the source in other place(s) with an explicit citation formula?

b. Are there several significant parallels between the author's works and the assumed source?

6. Investigation of the history of interpretation
7. Determination of the degree of certainty of the author's use of the source
8. Investigation of the weight of the use of the source in the author's context

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